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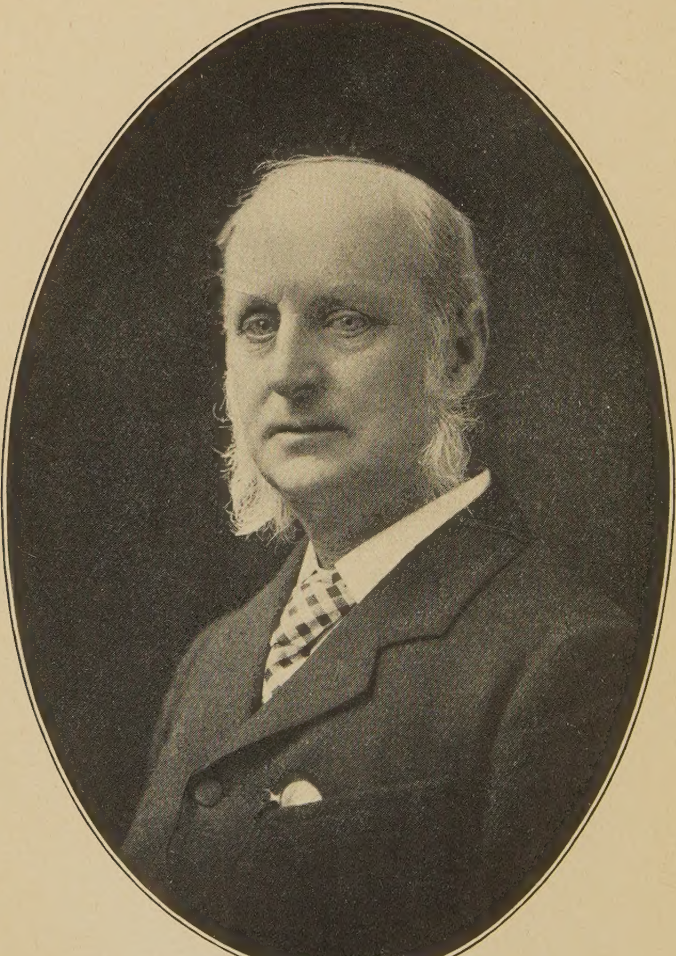

Heartily yours

T. Harwood Pattison

FOR THE WORK OF THE
MINISTRY

For the Classroom, the Study and the Street

By

T. Harwood Pattison

Professor of Homiletics and Pastoral Theology in the
Rochester Theological Seminary

Author of
"The History of the English Bible," "The Making of the
Sermon," "Public Worship," "The Ministry
of the Sunday-school," etc.

Elaborated by his son

Harold Pattison

Minister of the First Baptist Church, Hartford, Conn.

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To

THE MEMORY OF MY GREAT FRIEND

My Father

THE LABOR GIVEN TO THE PREPARATION
OF THIS VOLUME IS, AT THE WISH OF

My Mother

AFFECTIONATELY DEDICATED

HAROLD PATTISON. 1907

[illegible]

PREFACE

It was the intention of my father to have written this volume on pastoral theology during the vacation of 1904. He had made a rough draft of the table of contents, and it was thus no difficult matter to select from his lectures the material he had intended to use in the preparation of this work. These lectures were in the form of notes, and it has been my task to write from these notes the book that is now given to the public. The analysis of each topic treated is, in almost every instance, that of my father's lecture; I have used also the many references, the result of my father's later reading, which were found jotted on the covers of the lectures, but not incorporated in them. In addition to the material found in the lectures themselves, I have not hesitated to include all pertinent material which has collected in my own note-books during a ten years' pastorate. In this way the effort has been made to bring the volume entirely up to date, although I have never allowed myself to express views that were not in accord with what I knew to be my father's opinions. In several instances chapters were found already written in full by my father, while the concluding chapter was of necessity written entirely by myself. These chapters are indicated by foot-notes.

I have chosen to retain much of the atmosphere and style of the lecture-room, in the belief that this will be most gratifying to my father's old pupils, and that they will thus see again the room made precious by so many associations, and hear again the voice of one who was always our friend as well as our teacher. The letters of affectionate remembrance of my beloved father which have been received from former students, who are now in all parts of the world, have had no little influence in this decision. Many of us can see him now as he used to pause for some question in the midst of a lecture, and send back the answer that caused a ripple of laughter. That bright, sunny nature of his has helped many of us in after years to answer the questions that have puzzled us in our pastorates as well as in the seminary days. It is hoped that this suggestion of the lecture-room will not be found to detract from the interest of the book as it is read by those who have never known my father as a teacher. The numeral divisions used in the chapters are identical with those used in my father's other books, and the summary before each chapter is retained for the same reason.

While the book is written with the work of the ministry in churches of congregational polity especially in view, still its suggestions and principles are generally of far wider application. It is hoped also that the membership as well as the ministry of all churches that bear the common name of the one Master may here find something of interest and profit.

Of course pastoral theology cannot be taught, but we can catch the helpful spirit of the teacher, and gather practical suggestions and principles that each of us only really learns in the school of actual experience. Nothing more than this is here attempted, for my father fully realized that each must work out his own problem for himself.

This book has been written in the woods of northern Maine; and as the work has gone on I have often paused to gaze away across the wilderness of wood and water, and have remembered how well my father loved it too. He has often seemed wondrously near as I have tried to do the work which he would have done so much better.

This volume concludes the series of books which it was the wish of my father's later life to finish. I write the last page with the prayer that notwithstanding all its imperfections, something may have been done that shall not mar my father's own work, and something that will be found helpful, if only here and there, to those who with myself are engaged in "the work of the ministry." Never has that work seemed more glorious than now.

As this book is sent forth I wish to express my sincere appreciation of the kindly criticisms of Prof. Walter Rauschenbusch, D. D., of the Rochester Theological Seminary, who was my father's friend, and is my own; my gratitude to the Rev. B. N.

Timbie, of Kirkwood, Mo., who has copied with painstaking care many of the references which were found in my father's notes; and to my brother, Prof. Sidney F. Pattison, of Colorado College, whose suggestions have been of great value.

I know that the discriminating reader will attribute all the faults of this book to myself, all its excellencies to my father. May its perusal be to all in some measure as pleasant and as profitable a task as its writing has been to me.

HAROLD PATTISON.

HARTFORD, CONN., December 1, 1906.

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HEALTH

A

SUMMARY

I. THE MINISTER SHOULD CULTIVATE GOOD HEALTH FOR THE GLORY OF GOD.
  1. The Jewish law.
  2. Bible characters.
  3. The Christian philosophy of the body.
  4. History.

II. THE MINISTER SHOULD CULTIVATE GOOD HEALTH FOR THE SUCCESSFUL PROSECUTION OF HIS WORK.
  1. In preaching.
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III. COUNSELS FOR PROMOTING HEALTH.
  The minister's employment demands health, yet he is not famed for it.
  1. Hours and habits of work.
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  3. Exercise.
  4. Diet.
  5. The voice.
  6. Do not talk about your health.

I

HEALTH

CONTRARY to a once popular conception that associated ill-health and piety too closely together, health is a prime requisite to ministerial success.

I. The first and highest reason why good health should be cultivated by the minister, is the Glory of God.

1. Consider the Jewish law as to priests. Thus the Lord spake unto Moses, "Speak unto Aaron saying, Whosoever he be of thy seed in their generations, that hath any blemish, let him not approach to offer the bread of his God."[1] As South so finely says, "Solomon built his temple with the tallest cedars; and surely when God refused the defective and the maimed for sacrifice, we cannot think he requires them for the priesthood." The Jews are believed to be still the healthiest people in the world. In the fourteenth century, when the black plague was raging in Europe, there was such a notable scarcity of deaths among the members of the Jewish race that they were actually accused of poisoning the wells and rivers to destroy the Christians. So not only as regards their priesthood, but also as regards the whole nation, strict adherence to the

law as to
priests
Refused [illegible]
[illegible]
Plague [illegible]

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[1] Lev. 21 : 16-24.

Levitical laws has ever made the Jew superior in health to the average man of other nations.

2. Again we note the part that health bears in ministerial success, when we remember that the characters in Scriptures that have done most for God's glory have been men of sound bodies. Moses climbing the cliffs of Sinai, Samuel battling with Agag, Elijah journeying in the wilderness, these and many other heroes of the Old Testament performed feats that required no mean physique. We can recall hardly a prophet, priest, or king, who was not a man of physical strength and sturdy health.

Nor in the New Testament do we find men less stalwart. Those must have been robust men whom Christ chose for his twelve apostles. The foundations of the church needed men of physical force to lay them. "He chose fishermen, among other reasons," said T. De Witt Talmage, "because they were hardy. Rowing makes strong arms and stout chests. . . A Galilee tempest wrestled men into gymnasts." Nor are we to think of the Apostle Paul as an exception to this rule; of slight stature he may have been, but it is not always the largest man who has the most enduring force. Notwithstanding the assertion of his enemies, we do not believe that the man whose ministry was so largely made up of journeyings, perils of waters, perils of robbers, perils in the city, perils in the wilderness, perils in the sea, weariness and painfulness, watchings, hunger and thirst and fastings, cold and nakedness, abundant labors, repeated imprisonments, with eight public scourgings, a stoning and a shipwreck to his credit,[1] could through the years of his incessant ministry have borne the care of all the churches without a strong body to aid him.

3. There is also a Christian philosophy of the body which we must not forget. "Your bodies are the members of Christ."[2] The doctrine of Pascal—an invalid during most of his life—that disease is the natural state of the Christian, is taught neither by word nor example in the New Testament. Be thankful therefore, if you have splendid animal spirits. While much may have been done for the glory of God by men here and there without them, such is not the uniform rule. We read in the life of the poet Longfellow: "How much depends upon animal spirits in intellectual efforts! Sometimes one dashes on in gallant style and language flows in rhythmic numbers, at other times one has hardly words enough to furnish forth a tolerable prose sentence."[3] It was John, the beloved disciple, with whom we naturally connect the things of the spirit rather than the things of the body, who could write, "I wish above all things that thou mayest prosper and be in health even as thy soul prospereth."[4]

4. "For health is the first wealth," is a sentiment of Emerson with which the teachings of history are in full accord. Beecher, himself a noble illustration of his own words, says in one of his

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[1] 1 Cor. 11 : 23-28.
[2] 1 Cor. 6 : 15, 19, 20.
[3] I., p. 350.
[4] III., John 2.

lectures: " Who are the men that move the crowd—men after the pattern of Whitefield, what are they? They are almost always men of very large physical development, men of very strong digestive powers, and whose lungs have great aerating capacity. They are men of great vitality and recuperative force. . . They are catapults, men go down before them."[1] Among a few of these "catapults" let us recall John Knox, Luther, Latimer, and Andrew Fuller; and to come to times more recent, Joseph Parker, Cairns, Newman Hall, and Moody, whose robust frame and powerful nerves aided him so greatly in his influence with men, and helped to make him, in the opinion of his friend, Professor Drummond, " the greatest human I have ever known." There is reason then in the old rhyme which has it:

. . . intellect, whose use
Depends so much upon the gastric juice.

John Angell James, in an address to the students of Spring-hill College, thus declared the three qualifications for the making of useful preachers: " First, brains, to take in and receive all the Latin, Greek, and logic your professors can give; second, bowels, for intellectual power without pathos and tenderness in preaching will not succeed; third, bellows—get out of doors in the summer months and give free play to your lungs in the open air." If it could be said that " to the iron health of the Duke of

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[1] J., viii.

Wellington we owe the victories of England from Assaye to Waterloo," as much could also be said of the victories won by Christian ministers that have told for good and the glory of God. History, the Christian philosophy of the body, the vigor of Bible characters, and the Jewish law as to the priesthood—all alike declare the high place God has given to health, in effectiveness and usefulness in his service.

II. But further, the minister should cultivate Good Health for the Successful Prosecution of his Work.

1. The strain of a religious service upon the physical system is very great; upon the nervous system it is still more severe. Hard work seldom kills; it is overtax of the sensibilities that does the mischief. An eminent physician once asked and answered the question, "Whoever heard of a professor of mathematics dying of overwork? The differential calculus never caused a worse evil than a headache."[1] Few of our hearers realize the amount of nervous force demanded in the conduct of a minister's duties. Robust and radiant health affects the oratorical powers of the speaker and thus becomes an element in the pastor's influence. The feeble, complaining preacher dishonors his profession. In the work of the ministry holiness means wholeness.

2. No less is this true in the minister's work from "house to house" than in the pulpit. There is the

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[1] Austin Phelps, "My Note Book," p. 92.

necessity in pastoral visitation for putting forth continuous and trying exertion and yet preserving a mind itself cheerful, hopeful, and adequate to all calls upon it. Sympathy is the virtue which must go out from every successful minister if the people with whom he comes in touch are to be healed. A pastor without sympathy will be a pastor without that deep and abiding influence which the church that he serves rightly demands. Sympathy draws deep draughts from the springs of physical strength, and must be natural, not forced, to do its appointed work. Oliver Wendell Holmes hints that he might have chosen to be a minister, if in his youth he had met more of the sound-bodied, sane-minded, cheerful-spirited divines of his later days, and fewer of the "wailing poitrinaires with the bandanna handkerchiefs round their meager throats and a funeral service in their forlorn physiognomies."[1] One clergyman, he tells us, visiting at his father's house, so often congratulated him "in a sad and wailing voice" on his blessings as a Christian child that he wished he had been born an infant Hottentot. Of all men, the minister has most need to be hopeful and cheerful, for on him alone many a sad life will depend for its brightness, and many a weary heart for its blessedness. Jonathan Edwards, called to the presidency of Princeton College, refers, by way of objection, to his physical ailment, "often occasioning," he writes, "a kind of childish weakness and contemptibleness of speech, presence, and demeanor, with a disagreeable dulness and stiffness much unfitting me for conversation; but more especially for the government of a college." On the other hand, the power of health and cheerfulness is illustrated by Professor Bruce, who declares in an address delivered in Free St. Enochs, Glasgow, that for success in a city charge, the battle is half won if the minister is possessed of a cheerful spirit and a hopeful temper. The Christian minister must be cheerful. "I don't believe in going about like certain monks I saw in Rome," said Spurgeon, "who salute each other in sepulchral tones, and convey the pleasant information, 'Brother, we must die,' to which lively salutation each lively brother of the order replies, 'Yes, brother, we must die.' I was glad to be assured upon such good authority that all these lazy fellows are about to die; but until that event occurs they might use some more comfortable form of salutation."

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[1] Article in "Quarterly Review," Jan., 1895, p. 195.

3. In his study also the minister will realize the blessings of good health. While the dangers of a sedentary life are many, and the faithful minister must spend a large portion of his time at his desk, yet they are not such as to be insurmountable. Indeed, in the list of healthful occupations, the Christian ministry stands at the head. Insurance statistics of both England and America place ministers at one end of the mortality table and liquor dealers at the other. Missionaries compare favorably also with those who remain at home, and the history of Christian missions contains the names of many

whose terms of useful service have been lengthened far into the twilight of life.

III. Before we pass on to give some counsels for promoting health, Several Preliminary Remarks are in Order. On the whole the nature of the minister's work would seem to be likely to promote health. His task is to help and to heal. While his work draws on his physical resources, its very nature should react upon him for good. Every minister of long experience will, we think, bear witness to the truth of the words of Leonardo da Vinci, "I am never weary when I am useful." The knowledge that one is doing good in the world should promote cheerfulness, and cheerfulness in turn influences health. Bacon might have been writing an essay on pastoral theology when he laid down the following precept: "To be free-minded and cheerfully disposed at hours of meat and of sleep and of exercise, is one of the best precepts of long lasting."[1] And boyish-hearted Robert Southey tells us no little of the secret of his own life and influence when he writes: "A healthy body, an active mind, and a cheerful heart are the three best boons nature can bestow; and God be praised, no man ever enjoyed them more perfectly."

More careful consideration of the subject, however, may lead us to modify somewhat this opinion. We have already noted that the work of the minister is a constant tax on his whole nature, and there certainly is truth in Longfellow's statement, "I do not believe that any man can be perfectly well who has a brain and a heart."[1] Certain it is that the minister is not, in popular estimation at least, a model of health. Emerson had this in mind when he said, "to be a good minister and healthy is not given."[2] It is hard for any one who has read Galton's work on "Hereditary Genius" to forget his somewhat unkind description of the evangelical divines who had come under his notice, as very apt to pass their days in "a gently complaining and fatigued spirit." Enough has perhaps been said to show that the question of health should be carefully considered, not studiously avoided, as well by the candidate for the ministry as by the settled pastor.

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[1] "Essays," xxx.

1. The first counsel which we offer regards the necessity of paying particular attention to the hours and habits of work.

(1) As a rule, conform to the hours of other business men: rise, eat, drink, work, and sleep as they do.

(2) Do the principal part of your mental work early in the day. There is no need to study in the afternoon. The cause of ill health, weariness, and insomnia in ministers is often to be found in violating this rule. During the morning hours, when men are at their business, the minister should be at his. Dr. R. S. Storrs is only one of many who ascribe their long pastoral vigor largely to the fact that they do all their studying in the day-time.

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[1] "Life," I., 417.

[2] "Life," I., 144.

However fixed the habit of doing work at night may have become, and though we may seem then to do it more easily, if we would preserve our health, we should abandon the practice. "Never work at night," said Erasmus, the greatest scholar of the revival of learning, "it dulls the brain and hurts the health."[1] Spurgeon was often in his study at half-past four in the morning, and while for most of us such early rising may not be necessary, yet a fixed hour in the morning sufficiently early to give us ample time for our work is advisable. The best work of the world has been done before the clock struck noon, as Goethe, Scott, and Longfellow, who with many other such masters were early morning workers, by their example attest.

(3) Do not sit too long at your work. Writing at a standing desk has many advantages, although this practice is more common in England than America. Dean Farrar stood to write, and Cardinal Manning also—"the high desk where Manning stood, not sat to write." The Rev. S. Baring-Gould writes at a high desk, as does also Dr. Alexander Whyte, the Edinburgh minister, the amount and quality of whose composition are a marvel to his fellows.

(4) Never write when you are tired. Recognize the extent and limitations of your powers. Husband your vitality for the chief thing which has to be done. This is a grace at times exceedingly difficult to practise, yet it is one main secret of con-

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[1] Froude's "Erasmus," p. 65.

tinuance. At all costs the minister should give himself some recreation the moment he begins to feel fatigued. To work when we are tired is to turn out "tired" work.

2. And this brings us to the second counsel: Do not neglect to rest.

(1) Sleep more hours than the mechanic, who uses his brain less than the minister. A hard and fast law cannot be laid down as to how long we should sleep; but physicians seem to be fairly unanimous in declaring that the hours devoted to sleep should not be less than eight. "Nature's soft nurse" certainly demands at least seven hours in which to do her complete work for most men. Beecher's rule it is well to remember: "Whoever and wherever and however situated a man is, he must watch three things: sleeping, digestion, and laughing." It may hardly be needful here to advise that all artificial methods of inducing sleep should be avoided. A healthy man sleeps without effort. The Duke of Wellington and Napoleon could sleep on horseback, and to the faculty of falling asleep at will Gladstone attributed much of the health of his long life. He declared that he had been kept awake only twice after a great speech, and then because he was haunted with a feeling that he had made some misquotation. Gladstone enjoying the profoundest sleep after the rejection of his Home Rule Bill is an example that many a minister on a Sunday night would do well to follow. Would that we all with Sir Robert Walpole could

say, "I put off my cares when I put off my clothes."[1]

(2) For the minister Sunday must be a day of work; but he must take at least one whole day in the week for entire change, or if this be impossible, then two half days. Not to do so is to miss the purpose for which the fourth commandment was given. Monday is probably the day taken by most ministers for this purpose; but some find themselves on that day too tired to enjoy rest, when gentle work may be better. Tuesday is excellent for this purpose, and Saturday afternoon the minister should always be quite free. The Sunday sermons become a different thing to the minister, and we may add to his congregation as well, when he has formed the habit of taking long walks on Saturday afternoons. Oxygen for the body as well as grace for the soul Spurgeon has reminded us "would sweep the cobwebs out of the brains of scores of our toiling ministers who are now but half alive."

(3) An annual holiday of at least four weeks should be secured by every minister. This should be arranged for at his settlement, and the sensible church insists that its pastor shall take such a rest. No minister can do twelve months' work in twelve months, though he can in eleven. As a rule, preaching in vacation-time is to be avoided. It is fair neither to his people nor to the minister himself that he should use his holiday for purposes other

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[1] Morley's "Life of Walpole," p. 109.

than that for which it is given. The church should see that the minister's place is supplied through a pulpit committee, and if he would enjoy to the utmost his vacation, let the minister use his influence to get the best possible supplies. In vacations the minister should really rest, and should spend his time in the woods or by the sea in such an entire change of surroundings that he shall forget in a measure that he ever was a minister. His Sundays so far as possible should be spent away from any church. To the minister alone would we give the advice that in these few brief Sabbaths he find his cathedral among the pines and listen to the voice of God speaking in the running brook The minister who thus takes what is sometimes called a "long vacation" will not be exempt from criticism. He will hear quoted, without doubt, the example of the Prince of this world who "never takes a vacation." Our advice is that he pay no attention to such critics, but stolidly pursue the even tenor of his way determined in this, as in all other respects, to be as unlike Satan as possible.

(4) Too much emphasis cannot be placed on the caution that the minister let himself down as gently as possible after preaching. On Sunday evening there should be no violent exertion, no discussion, no plans made for the next Sunday All care should then be cast aside, and the words of Bishop Hall heeded, "that the student lives miserably who lies down like a camel under a full burden." Let us not forget the example of our Master himself,

who in his wisdom and compassion said to his disciples, "Let us go into the desert and rest awhile." The work of the world must be done; but there are times when it must not be done by us. Time of resting is not time of wasting. That minister only can keep his buoyancy and his power for doing the highest good who takes time to gather fresh strength. As the fields must lie fallow if they are to bear a worthy harvest, so the minister must place the duty of resting second only to the duty of working.

3. A proper amount of exercise must be taken if the minister would keep himself in proper trim for work. "Every other abstinence," said Lord Palmerston, "will not make up for abstinence from exercise." If a good gymnasium is not available, then the pulley-machine in the study, or Indian clubs and dumb-bells, will form a substitute. Better, however, the bicycle; and best of all for most of us, the long walk with some congenial companion. However exercise be taken, we counsel that it had better not be in conjunction with pastoral calls, for the mind should be free from care. Perhaps it is not too much to say that an hour's real exercise in the open air is worth two indoors. To read the "Journal" of John Wesley is to discover that this was one of the means by which, as he said, "at seventy-three years old, I am far abler to preach than I was at three and twenty"[1] Those who have climbed the long hill of the Wartburg

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[1] P. 411.

have realized at least in part the truth of Martin Luther's statement, "the best exercise and pastime are music and gymnastics, the former dispelling mental care and melancholy thought, the latter producing elasticity of body and preserving health." The importance of the morning bath many of us recognize, but few have carried it to the verge of the pulpit like Joseph Parker, who was accustomed, after his two-mile walk to the City Temple in London, to take a bath there and after he was vigorously rubbed down by a servant, thus enter immediately upon the service in a glow of physical exhilaration.[1]

In the consideration of the exercise which "is profitable for a little,"[2] we include change of occupation, which, broadly considered, is truly a part of exercise. Such recreation is to the mind what whetting is to the scythe. It is the "fairy kiss" which Ernest Renan laments was unknown to Marcus Aurelius. But of the profit to be gained from varying our reading, our work, our exercise, we shall have more to say when we come to a future chapter on "The Minister at Work."

4. We counsel further that especial attention be paid to diet. It is significant that when Cardinal Wolsey built the College of Christ Church at Oxford, his first care was the kitchen.[3] A touch of dyspepsia alone is needed to convince the doubter of the truth of the words of Cobbett that "the seat

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[1] Adamson's "Life of Parker," p. 215.

[2] 1 Tim. 4 : 8 (R. V.).

[3] Lowell's "Prose Works," VI., 168.

of civilization is the stomach." The minister's wife, if not the minister himself, will recognize the importance of the recommendation now given, that hours for meals should be regularly observed.

In times of revival or special work it is the custom of many ministers to take food after preaching. Dr. Theodore L. Cuyler has made it the practice of a lifetime to take a bowl of hot bread and milk after speaking at night. If this is our habit, we should not hesitate when away from home to make known our wants; in fact hosts who are accustomed to entertain visiting ministers have grown used to such requests. The minister cannot be too particular at all times in maintaining the simple laws of health. Worry and indigestion are largely different sides of the same thing, either being at times the cause of the other.

To the two new commandments which R. W. Dale said he wished to add to the ten, "eat enough, sleep enough," we would dare to add a third, "chew enough." The Japanese proverb is to be noted and inwardly digested which declares that "a man digs his grave with his teeth." This connection between the body and the spirit was once illustrated by an old Scottish preacher, who upon hearing a dull minister said with no intentional irreverence, "The Spirit would not be in any place, if a man ate two pounds of beefsteak at breakfast before preaching." Even to the average minister, on the average salary, we commend the importance of a simple diet. There was much wisdom as well as wit in the words Sidney Smith wrote to his friend Arthur Kinglake, Esq.: "I am convinced. . . that character, talents, virtues, and qualities are powerfully affected by beef, mutton, pie-crust, and rich soups. I have often thought I could feed or starve men into many virtues and vices, and affect them more powerfully with my instruments of cookery than Timotheus could do formerly with his lyre." "Plain living and high thinking" go together, as well in the minister's manse as in the philosopher's cell.

5. A counsel of especial importance to the minister concerns the care to be taken of the voice. Do not wrap up the throat or neck more than is necessary, and if the laws of health are properly observed the use of troches and all artificial aids to the voice will be unnecessary. Food should be sparsely taken before preaching; and care should be taken while speaking to avoid screaming, which does harm alike to the preacher's throat and the hearer's patience. After speaking, the voice should be rested. It is well to avoid speaking at all for a few minutes after leaving the pulpit. On coming into the open air, breathe through the nostrils, and the value of deep breathing then as at all times should be remembered. With refreshing candor, Mr. Moody once said, when he caught a cold from sitting in a draught, that "the draught and the cold were neither a visitation of Providence nor an affliction of the evil one, but simply due to rank carelessness."

The preacher will do well also to follow the example of public singers in not letting the voice lie idle too long. Use is a stimulant that the vocal chords demand.

6. The last counsel, and one which sums up all that has been said regarding the minister's care of himself, is so to live that we have no need to talk about our health. When anybody asks you how you are, always say you are very well—for nobody cares. Robert J. Burdette says to theological students, "Divest yourself of the thought that you have lungs, or throat, or liver. Don't dilate on your ailments until the people will think that you have graduated at a hospital." The same thing is thus said by Epictetus in his "Student's Manual": "If you drink water, don't take every opportunity of saying 'I drink water.'"[1] The minister, perhaps not more than other men, should follow the example of Susanna Arnold, sister to Arnold of Rugby, who through a martyrdom of twenty years of pain, "adhered to her early formed resolution of never talking about herself."[2] No better way can be found of producing ill health than constantly to note its symptoms.

> Thus have I spent my health, an odious trick,
> In making known how oft I have been sick.

In conclusion, health is wealth, especially in the ministry. As we come to the end of this chapter "Let us hear the conclusion of the whole matter:

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[1] Hatch, "Hibbert Lectures," 1888, p. 149.

[2] J. A. Kern, "The Ministry to the Congregation," p. 4.

Fear God and keep his commandments, for this is the whole duty of man."[1] And no law of God needs more to be observed than that which pertains to the "temple of the Holy Ghost." The best way to banish the "blue Monday" from a minister's week, and to postpone the "dead line" in a minister's life, is by a proper observance of such counsels as these, which are as old as the proverbs of Solomon.

Let us not always say,
"Spite of this flesh to-day
I strove, made head, gained ground upon the whole."
As the bird wings and sings
Let us cry, "All good things
Are ours, nor soul helps flesh more, now, than flesh helps soul."[2]

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[1] Eccl. 12 : 13.

[2] Browning's "Rabbi ben Ezra."

MINISTERIAL MANLINESS

SUMMARY

INTRODUCTION. What is Manliness? What is Ministerial Manliness?

I. HOW MINISTERIAL MANLINESS IS ENDANGERED.
  1. By the popular conception of the minister.
  2. By the general treatment of the minister. (1) In years of preparatory study. (2) In his active ministry.
  3. By the work in which he is engaged.
  4. By the congregation to which he ministers.

II. HOW MINISTERIAL MANLINESS CAN BE PRESERVED AND STRENGTHENED.
  1. By imitating Christ.
  2. By getting and keeping a true conception of the minister's vocation.
  3. By studying examples of ministerial manliness.
  4. By cultivating manly characteristics. (1) Self-denial. (2) Courage. (3) Energy. (4) Simplicity. (5) Humility.

II

MINISTERIAL MANLINESS

There are three sources of the quality with which this chapter is to deal. Manliness is the product of constitution—inherited traits and dispositions; of circumstances—environment which is to be conquered and used; and of choice, the result of our own volition. It is with this third source that we are now chiefly concerned.

Manliness literally means possessing the attributes of a man. What then are these attributes? The answer has differed in different ages and lands. The Christian ideal is what interests us This may be found in the earthly life of Jesus. The author of "Tom Brown's School Days" has well pictured the traits of the perfect man in his little volume, "The Manliness of Jesus.[1] These attributes are especially prominent in the teaching of Jesus as given in the Sermon on the Mount; in the lives of the first disciples as portrayed for us in the Acts of the Apostles; and in the letters of these same apostles as they exhorted their fellow-Christians.[2] So faithfully have these attributes been pondered and followed that the Christian idea of true manliness is to-day read most widely in that "living epistle" of which Professor Drummond spoke when, on returning from his journey round the world, he said to his students, "Gentlemen, since I was among you last, I have traveled round the world. Do you ask me what in all my travels was the greatest and grandest thing I saw? I will tell you—it was a Christian man."

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[1] Thomas Hughes.

[2] Phil. 4 : 8; 2 Peter 1 : 5-8.

What is ministerial manliness? It is manliness in the work of the ministry. It is fleeing, and following, those things of which St. Paul wrote to Timothy, the young Christian minister, that he might "fight the good fight of faith."[1]

This quality of manliness should run through all our nature: through our moral nature, saving us from the petty insolence of office, and from slavish fear of others; through our intellectual nature, delivering us from undue subservience either to tradition or to current opinion; through our social nature, making us superior to fashion and class distinction; through our physical nature, teaching us self-denial, bravery, and endurance.

I. How is this Quality of Ministerial Manliness Endangered? The ministry has its full share of men who have never done what was expected of them—unfulfilled prophecies. No vocation ought to be a more manly one than that of the Christian ministry, and yet in the pursuit of his duties, the minister will encounter tendencies which, unless counteracted, will tend to make unmanly both himself and his calling.

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[1] 1 Tim. 6 : 11-14.

1. Ministerial manliness is endangered by the popular conception of the minister. By many he is considered to be, in some mysterious way, unlike other men in his nature. A great gulf is believed to lie between the clerical mind and that of the ordinary man. There is enough truth in Voltaire's famous division of the human race into three classes—men, women, and priests—to make it exceedingly difficult for us to forget his words. Only too true was it in the experience of Voltaire himself, who saw in the priest either the hypocrite or the fanatic. This gulf will be largely bridged if the quality of manliness is discernible. And yet it is possible for the man to obscure the minister, which is a calamity only comparable to the minister obscuring the man. An old Scottish parishioner summing up the three successive ministries in a certain parish said: "Our first minister was a man, but not a minister; our second was a minister, but he was not a man; and the one we have at present is neither a man nor a minister." In fiction the caricature of the "minister who is not a man" is very common, as for instance the Parson Adams of Fielding, the Vicar of Wakefield of Goldsmith, the Dominie Sampson of Scott, the Chadband and Stiggins of Dickens, Mr. Honeyman of Thackeray, and Amos Barton of George Eliot. As we read over the list of such worthies we understand something of the popular conception to which the caricature bears witness, and recall the words of Cowper, who with pen dipped in something besides ink wrote:

Oh, why are farmers made so coarse,
Or clergy made so fine?
A kick that scarce might move a horse
Might kill the sound divine.

We are all too apt to become largely what people believe us to be, and in this popular conception which still lingers in the minds of many, we recognize a distinct menace to ministerial manliness.

2. By its general treatment of the minister, the Christian community would seem to be in league with popular conception to destroy his manliness.

(1) Even in his years of preparatory study the process of undermining a minister's independence is often begun. We recognize that there is much room for divergence of opinion on the question of the propriety of aiding young men for the ministry by such educational funds as are so common among us. The good or evil which such aid does depends largely on individual temperament. What is one man's meat may become another man's poison. And yet we believe that the experience of so manly a man as Phillips Brooks should not be lightly passed by. He writes: "I am convinced that the ministry can never have its true dignity or power till it is cut aloof from mendicancy—till young men whose hearts are set on preaching, make their way to the pulpit by the same energy and through the same difficulties which meet countless young men on the way to business and the bar."[1]

(2) In his active ministry the minister's manli-

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[1] "Lectures on Preaching," p. 36.

ness is also in danger, because he is often separated from his fellow-men, even by dress and appearance. We like to remember in this connection the words which that prince of ministers, A. J. Gordon, wrote while in the seminary: "A white tie has nothing more to do with a minister than a sore toe." Though the decline of clerical authority may be an undoubted fact, yet enough of it often remains to make the minister decidedly uncomfortable when he is asked to tea at the home of some admiring parishioner.

We feel that there is need to speak here of the salary which the minister earns, and which is too often treated as if it were a gift, instead of an honest payment. The minister is not a "hired man," and yet he is entitled to a proper remuneration for hard work done. Above all things, the minister must hold fast to his personal independence. Emerson with the blood of generations of ministers flowing in his veins, wrote in all seriousness, "The clergy are always in danger of becoming wards and pensioners of the so-called producing classes." Self-respect means more than salary. The minister should resolve to live by his ministry. We believe, as a general rule, it is wise for him to leave a church that cannot support him. Either it is not worth maintaining, or he is not. At all events the begging friar should have no modern representative in our ranks. This needs to be insisted upon because the ministry is not universally regarded as on the same plane with other vocations. The minister should not have money given him: he is worthy of his hire, and with other laborers has equal rights. Donation parties, purses, testimonials, are as a rule to be avoided. Let him preserve his independence even if it means no more half-fare tickets on the railroad and no further use of the "ten per cent. discount to the clergy." We need to beware of the swift moral deterioration which comes to the minister when he consents to be treated in any way as an object of charity.

3. The minister's manliness is further threatened by the work in which he is engaged. This work deals much with the sympathies, and so may become too emotional. Virtues easily become vices. Great care is needed in the use of any special gift, without which our ministry would be fruitless, but the possession of which in too great abundance has caused many a bright and promising ministry to end in weakness and contempt. A flood, as well as a drought, destroys the harvest.

The very monotony which characterizes his work at times threatens the minister's personality. All work tends to become mechanical, and we must face the truth expressed by Bishop Temple, that "of all work which produces results nine-tenths must be drudgery." Much of the minister's success will depend upon his fidelity to details. In the faithful performance of duties, trifles in themselves, people will discover that we are doing our best. and faithfulness is one of the watchwords for success in the Christian ministry. Nothing else can take its place.

"My imagination," said Charles Dickens, "would never have served me as it has, but for the habit of commonplace, humble, patient, daily, toiling, drudging attention." Nothing is a trifle that pertains to a human life. A sense of the value of one's fellows, even the humblest, as immortal beings committed to our care, will teach the minister to estimate aright the power of such graces as courtesy, consideration, patience, and forbearance. It was in the conversation with the Samaritan woman that our Lord found "meat to eat" of which his disciples knew nothing.

The minister's work removes him from the ordinary walks of life. His preparation for the pulpit is pursued in solitude, his pastoral work too often falls among the women rather than the men of his congregation. His habits of thought also are very much with the unseen and the eternal, and this is apt to lead, unless care is taken, to that "other worldliness" which Coleridge declares to be as hateful and selfish as worldliness. Certain it is that the man who would heal men must touch them, not with his finger tips, but with all the powers of a robust manhood.

4. The very congregation to which he ministers may become a source of danger to the manliness of the minister. The scriptural order is not, as popularly supposed, "like priest, like people" but "like people, like priest."[1] Phillips Brooks speaks of "the whole unmanly way of treating ministers."

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[1] Hosea 4 : 9.

We cannot do better than quote what he says on this subject: "I wish that it were possible for me to speak to the laity of our churches frankly and freely about their treatment of the clergy. The clergy are largely what the laity make them. It is not good that the minister should be worshiped and made an oracle. It is still worse that he should be flattered and made a pet."[1] And Spurgeon, after referring to Rome's choicest marble, the great Apollo, declares in a message to ministers, "If it be your trying lot to be the Apollo . . . put an end to the nonsense. If I were the Apollo, I should like to step right off the pedestal and shake hands all round, and you had better do the same; for sooner or later the fuss they make about you will come to an end, and the wisest course is to end it yourself." Brooks and Spurgeon, so different in many things, were alike in their manliness, and their words are golden.

An emphatic caution should be here uttered against encouraging the congregation, or any member of it, to treat us as if we were willing to be pampered or petted. Guard against the vanity which courts a compliment or is fed by it. And in the ministry it is unfortunately true that "no matter how mean a preacher a man may be, there are some people who will think him the best preacher in the world."[2]

To sum up then the dangers which beset ministerial manliness, we find them in the popular conception of the ministry, in the general treatment of the minister himself in years of preparatory study as well as in his active ministry, in the very work in which he is engaged, and in the congregation to which he ministers. These dangers relate not so much to physical frailty and mental incapacity as to spiritual and moral weakness, and here the causes for ministerial failure are most frequently found.[1]

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[1] "Lectures on Preaching," p. 66.

[2] A. T. Robertson, "Life and Letters of John A. Broadus," p. 154.

II. How can Ministerial Manliness be Preserved and Strengthened?

1. First, by imitating Christ. We recommend a careful study of the temptation of Christ in the wilderness. Appreciate his humanity. His sympathy with his fellow-man was genuine, natural, and spontaneous. He felt for and with them because to so great an extent he felt like them. And from such a study there will come, through the varied experiences of life, a personal faith that, with St. Paul, the minister can appreciate what it is to do all things through Christ who strengthens him. Christ in him is character, and the apprehension of such a faith has meant to many a minister the turning-point in his career. Chalmers regarded his ministry as barren until this experience came to

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[1] NOTE. In this chapter, and incidentally elsewhere, reference is made to the danger to ministerial manliness in the tendency of the minister's parishioners to surround him with a halo, or to coddle him overmuch. While such dangers still linger among us, like some of the semi-extinct animals of the Western plains, it need hardly be remarked they were much more in evidence in former generations than in our own. H. P.

him, and A. J. Gordon received added power and usefulness only after ten years of work in the ministry.

2. The minister should get and keep constantly in view a true conception of the minister's vocation. Two opposing conceptions here present themselves. First, the priestly, which is set forth in the "ordering of priests" in the Episcopal prayer-book; and second, the congregational, concerning which words of counsel are now in order.[1]

The Christian minister must be on his guard to distinguish between the work and the office. We may well take to heart the words of Petrarch, "Where you are is of no moment; but only what you are doing there. It is not the place that ennobles you, but you the place." The man makes the office, not the office the man. In the mere title of minister there is little of which to be necessarily proud. The ministry has been disgraced and dishonored by unworthy men, and it has failed to enlist as large a proportion of the Christian manhood of the age as it ought. Only as work and power are behind his own ministry, has the Christian minister a right to feel proud of the name he bears. The day has passed in which a mere title commands respect with intelligent people. A minister must now expect to be judged by everyday standards, and it is best that it should be so. Every worthy man will rejoice that he is judged for himself alone rather than for the office which he holds. No longer the superior of other men in wit and wisdom, as in the days of the Puritans, the Christian minister must nevertheless be superior to other men in other ways before he can hope to lift them. Dr. Landells, of Edinburgh, writes with a plainness that cannot, and should not, be misunderstood:[1] "The main cause of ministerial failure seems to be the insufficient quantity of being in the men. To speak plainly preachers fail because they are not *great* men. The quality is all that could be wished in many instances; but there is not a sufficient quantity. . . . Great forces are required to move large bodies. And the men who are to lead and move others must be superior in that direction at least to those on whom they exercise a controlling influence." The natives of Burma when they saw a Christian were in the habit of saying, "This is Jesus Christ's man." Just so will all men be drawn unto him as they behold him lifted up and exhibited in our lives.

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[1] A. H. Strong, "Theology," p. 504.

It may here occur to some one to ask why so many great movements have been inaugurated by laymen and not by ministers. The answer is, we fear, that ministers have been too "ministerial," too timid, and not manly enough. Great movements in the direction of moral reformation, temperance, social purity, anti-slavery, even revivals of religion, are far too often recorded on the pages of history unheralded and unchampioned by the ministry of the day in which their battles were fought and won.

3. We recommend the study of special examples

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[1] "Christ the Center," p. 38.

of ministerial manliness. Such books as the following will be found useful, and should not only be possessed by every minister, but should possess him: "Arnold's Life and Correspondence," "The Life of F. D. Maurice," "The Life and Letters of F. W. Robertson," "The Life of Norman Macleod," "The Life and Letters of Charles Kingsley," "The Life and Letters of Horace Bushnell," "The Personal Life of David Livingstone," "Henry Ward Beecher's Life" (Scoville & Beecher), "The Life of Henry Drummond." A few pages from any one of such books as these, and we catch the spirit of ministerial manliness which our people will recognize in sermon or pastoral ministration.

4. Manly ministers are made as well as born, and in the cultivating of manly characteristics the Christian minister should be unceasingly active.

(1) Among these characteristics the first place is, of course, to be given to self-denial. This virtue preeminently marked Christ himself and was given by him as the first condition of Christian discipleship: "If any man will come after me let him take up his cross and follow me."[1] Especially must the Christian minister beware of subtle forms of selfishness: the undue care of health, the slavish bondage to habit, the temptation to make mere trifles matters of prime importance. The true man is scarcely conscious of himself. The very fact that the minister is apt to be treated as other men are not should put him on his guard. Self-denial will

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[1] Matt. 16 : 24.

extend even to the preacher's thought and style. There is an excess in habits of thought and mode of expression as much to be avoided as excess in manner of life. "Let your forbearance be known unto all men."

(2) Courage is well worthy of the place next to self-denial in the enumeration of manly characteristics. This is a virtue which naturally associates itself with manhood, and is nowhere more in place than in the ministry of Jesus Christ. Spurgeon, who himself knew how to be brave, could write these brave words: "The gospel takes a high tone before the rulers of the earth, and they who preach it should, like Knox or Melville, magnify their office by bold rebukes and manly utterances even in the royal presence. A clerical sycophant is only fit to be a scullion in the devil's kitchen"[1] It could have taken no particular courage for the Puritan ministers to speak their minds, for it was written in the statute, "If any one interrupt or oppose a preacher in the season of worship, they shall be reproved by the magistrate, and on repetition shall pay five pounds or stand two hours on a block four feet high, with this inscription in capitals, 'A WANTON GOSPELLER.'" But it did require courage for Charles Kingsley to appear in his parson's coat before the Chartist mob at a time when the word parson was thought synonymous with the word coward. "A parson!" cried the mob. "Yes, a parson," replied Kingsley, "and a Chartist." By

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[1] "Treasury of David," I., 20.

these words was the old proverb proved true, " One shall chase a thousand, and two put ten thousand to flight." The voice of Dean Stanley was not strong and on many occasions he could scarcely make himself heard in the enormous nave of the Abbey Church; but when the theme was one that only a brave man would choose, he is thus described by Mr. James Bryce: " His tiny body seemed to swell, his chest vibrated as he launched forth flowing words. . . It was to him a matter of honor and conscience to defend his principles, and to defend them all the more zealously because he stood alone on their behalf in a hostile assembly. His courage was equal to the occasion, and his faculties responded to the call his courage made."

We cannot leave this attribute, so necessary to the Christian ministry, without recalling the picture of F. W. Robertson as he faced an audience of men who had come to oppose him in his contention that no infidel books should be introduced into the public library of Brighton. Fully master of himself, with clear, slow utterance he gave his reasons for summoning such a meeting. Now a man would start up to interrupt him; now a hiss would be heard; but calm and undaunted he proceeded. A kind of electric excitement seemed to communicate itself from man to man, which at the same time awed and subdued and made ashamed the crowd. At last he said: " You have heard of a place called ' coward's castle.' Coward's castle is that pulpit or platform from which a man surrounded by his friends, in the absence of his opponents, secure of applause and safe from a reply, denounces those who differ from him." From that moment that one slight man was conqueror of the crowd and master of the situation.

The reference to coward's castle reminds us that true courage is never "a lion in the pulpit and a lamb in the parlor." In the course of the ordinary round of pastoral duty, it will sometimes be necessary to speak face to face in quietness on grave subjects with souls that are in moral peril. And it is at such times the minister will ask most earnestly for that courage which he must have or sell his birthright. In a lecture on "Agitation," by Wendell Phillips, we note the following sentiment, the force of which we recognize, though with its conclusion we have little sympathy. After referring to those persons in a congregation ready to take offense at any word which relates to their earthly pursuits or interest spoken in a tone of criticism or abuse, Mr. Phillips says: "As the minister's settlement and salary depend upon the unity and good-will of the people he preaches to he cannot fairly be expected, save in exceptional and special cases, to antagonize his flock. If all clergymen were like Paul or Luther or Wesley, they might give, not take, orders; but as the average clergyman is an average man he will be bound by average conditions."

(3) Closely akin to courage is energy. It is Carlyle who says, "The longer I live the more I am certain the great difference between men, between

the feeble and the powerful, the great and the insignificant, is energy, invincible determination—a purpose once fixed and then death or victory." When Cicero said that action was the first, second, and third secret of eloquence, this was what he meant. In all the manifold duties of the Christian pastor, as well as in speech, there is need for evidence of that "abundant life" which no one should possess in greater fulness than the minister of Jesus Christ.

(4) In character simplicity, not complexity, is the sign of greatness. Truly understood, simplicity is entirely consistent with culture and refinement; nay, it is itself an evidence of the highest culture and the truest refinement. It has always characterized the truly great man, whether statesman, soldier, author, or above all, minister. It is the simplicity perhaps in the lives of such men as Francis of Assisi, Latimer, and Wesley that is remembered longest after we close the volume in which their story is told. Simplicity is a source of personal power, and a great force in example, of which the minister who possesses it may be largely unconscious. "Nothing is more wanted," writes Dr. Hort to one of his correspondents, "for the regeneration of England than a vast increase of manliness, courage, and simplicity in English clergymen." And we believe that in the simple, unpretentious lives of many of our own ministers we have a regenerating force often too little estimated at its proper worth.

(5) Can we close this list of manly characteristics better than by referring to that virtue which has the power to strengthen and beautify all the rest—humility? We write it last because humility comes to most men from increasing knowledge and experience. The longer life lasts, the more can we understand the meaning of La Place who, being complimented near his end on the splendor of his achievements said: "What we know is very little, what we do not know is immense." And Macaulay, that master of English, at the summit of his fame writes in his diary in depreciation of his style, and adds, "But I hope to improve." Humility is most seemly in the ministry of Him who said, "I am meek and lowly in spirit; learn of me." In that spirit of growing respect for his work and his people, which humility ever brings to the true minister with the lengthening years, one recognizes in what he has yet to learn the insignificance of that to which he has already attained. Over his shoulders humility will cast the garb of reverence, and it is in this spirit that we as ministers are to live and do our work.

Catching the light of Christ we shall be, in increasing measure, what he meant us to be, and amid all the glories and the shadows of our life, by every sermon that we write, by every pastoral visit that we make, by our general conversation and bearing, by our conduct in administering the affairs of the church which we serve, we shall discover as Christian ministers how manly a thing it is to be a Christian.

THE CALL AND THE OFFICE

SUMMARY

I. THE CALL TO THE MINISTRY.
  1. How the call comes. (1) Sometimes suddenly and unexpectedly. (2) But more often gradually.
  2. How this call can be recognized as genuine. (1) By the work of the Holy Spirit. (2) By the providential leading of God. (3) By rigid self-examination. (4) By the judgment of Christian friends. (5) By previous success in Christian work.

II. THE MINISTERIAL OFFICE. THE TRUE CONCEPTION GATHERED:
  1. From the example of Christ.
  2. From the injunctions of Christ.
  3. From the words of the apostles.
  4. From Scripture terms for the pastoral office.
  5. From the teachings of history and experience.
  6. From popular titles for the minister.

III

THE CALL AND THE OFFICE

Two subjects have to be discussed in this chapter. The first of these is the call to the Christian ministry. The second is the scope and character of the ministry itself. The first is introductory to the second.

I. In considering what we are to understand by a call to the ministry we need to make two Preliminary Observations. At the very outset, let us insist that the term "call" is to be retained in preference to any other because it is the most scriptural. Differing in the way in which it comes, adapting itself to the conditions and circumstances of every age, a call to the service of God is always a call from him. "He who wishes to be apt to teach," says Erasmus, "must first be taught of God." Brought before the committee of Privy Council in Edinburgh, in 1682, and asked if he would give a bond to preach no more in conventicles, stout-hearted Henry Erskine answered, "I have received my commission from Christ, and though I were within an hour of my death, I durst not lay it down at the foot of any mortal man." In his pithy way John Newton gave expression to the same conviction, "None but He who made the world can make

1. Call a [illegible]
[illegible]
1. [illegible]
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2. Taught of

a minister of the gospel." The victim of a weak will and of a nature which had yielded all too readily to temptation, poor Hartley Coleridge could yet say, " Every man who enters the ministry without a call becomes a worse man than he would have been had he remained a layman. Thank God, I have not that sin to answer for." To James Russell Lowell, a son of the manse, it was clear that " no man ought to be a minister who has not a special calling." Face to face with his congregation in Manchester, after a long and memorable ministry, Alexander McLaren said, " The one thing that warrants such a relationship as subsists between you and me is this, my consciousness that I have a message from God, and your belief that you hear such from my lips. Unless that be our bond, the sooner these walls crumble and this voice ceases and these pews are emptied, the better." Natural gifts, and the culture which comes with training, the minister may have; but back of all, and beyond all comparison, the one thing needful for him to be assured of is that he has been called of God and " separated unto the gospel."[1]

Another preliminary observation is that the term " call," better than any other, describes the first step in the Christian ministry. Although no voice comes to us such as spoke to Moses from the burning bush, or aroused the child Samuel in the temple, or arrested Saul of Tarsus on his way to Damascus, yet as truly as theirs, our ministry must be a vocation.

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[1] Rom. 1 : 1.

It must be a calling rather than a profession. From the days when the old Hebrew prophets heaped scorn on the man who sold himself to the priesthood for a piece of bread until now a hireling ministry has been the curse of the church of God. And he who consents to look upon his vocation as a minister of Jesus Christ as merely a profession is, perhaps unconsciously to himself, taking this low view of his work and office. Frederick Denison Maurice, with his lofty conception of the Christian pastor, lamented that so many clergymen to whom he spoke attached little force to the word "calling," and thought only of themselves as having "entered a profession." Even seminary students sometimes refer to the salaries churches pay. Against this conception of our work we are bound to protest. The true man enters the ministry not for the sake of what he can get out of it, but for the sake of what it can get out of him. It may be well for us that to-day, as much as when he uttered it, Matthew Henry's happy epigram holds true: "The ministry is the best calling but the worst trade in the world."

1. Turning now to a closer consideration of the call to the Christian ministry, we inquire first, How it comes.

(1) Without any doubt it may still come, as it came in earliest times, with some unquestionable sign. Sudden and unexpected though it was, its reality remains in the heart of him who listens and obeys, as the ruling power of his life and ministry. With Paul we can say:

Whoso has felt the spirit of the Highest,
Cannot confound, nor doubt him, nor deny.

Now, as always, there are cases in which the call to the ministry is as clear and decisive as to [1] Simon and Andrew when Jesus summoned them from their nets on the sea of Galilee to be fishers of men, or when the voice which spoke to [2] Saul of Tarsus left him in no doubt as to the reality of his commission to preach Christ among the heathen. There are decisive hours for some of us, as for Francis of Assisi, in which a man "finds the germ of a new vocation bursting forth in him, and seized with a passion imperious as the very voice of God, he takes upon his conscience the engagement to pursue the work which is henceforth to be the end of his life." [3]

Gradually,

(2) But far more often this call comes gradually, with the silence of the dawn rather than with the splendor of the meteor. Naturally this may impart to the question an element of doubt, and yet is this not the more probable experience in a Christian land and to one surrounded by Christian influences? The best ministers, in many instances, are made in the home. The hand that rocks the cradle also guides into this loftiest of all vocations. Without any question the call to preach comes to many a young man with his conversion. Was not Paul called to be a saint and an apostle at the same time? [4] A noble young missionary, who gave his life for

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[1] Mark 1 : 16-20. [2] Gal. 1 : 11-17.

[3] Faugere. See Patrick Fairbairn's "Pastoral Theology," p. 62.

[4] Rom. 1 : 1.

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Africa, testified that "he delayed being a Christian because he thought it would bind him to the ministry while he had other plans."[1] And undoubtedly the persuasion that if he surrenders himself to God, this might mean in his case the sacrifice of his aspirations and ambitions, and the surrender of his life to the ministry of Jesus Christ, holds back many a young man from decision.

2. We pass on now to consider how this call, as it comes to any one in the ordinary experience of Christian life in our churches, can be recognized as genuine.

(1) Evidently it is so when it is plainly the work of the Holy Spirit. While the believers at Antioch were ministering to the Lord and fasting, the Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them."[2] When we are nearest to the throne, we, like the angels that do his pleasure, shall learn most readily what the will of God is.

Work of H.S.
Saul Barna

(2) At times the call to the ministry will be made plain by the providential leading of God. A disappointment in his desire to be a soldier decided F. W. Robertson that it was the will of God that he should rather be a minister. But we need to be watchful over ourselves in this matter. Because a man has failed elsewhere is no reason why he should conclude that he will succeed in the ministry. It is well that the world should lose whom the church gains. The minister who makes his mark in his

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[1] A. C. Good, PH. D.

[2] Acts 13 : 1-4.

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chosen vocation would most likely have made his mark elsewhere.

(3) Only, therefore, after rigid self-examination should we conclude that we are called into the ministry. Challenge the purity of your motives. Remember that "a superficial motive swaying the scepter of your life means a superficial, emasculated ministry."[1] Felix Neff, the apostle of the High Alps, said at his ordination, "I chose the office of a preacher of the gospel because the Good Shepherd of our souls has implanted in my breast from my earliest years an ardent desire to declare the glad tidings of salvation to a sinful world. I am convinced I do not enter the vineyard of my Lord from mere personal motives." So also in preparation for his examination Matthew Henry was able to declare with confidence that he took up with the ministry not as a trade to live by, nor to get himself a name or to be better off in the world, and not to maintain a party or keep up a schism. "If only," said Professor Jowett, of Oxford, "we have a passionate zeal for saving men's souls, and tell them of Christ's love for them, and enter with all our hearts into the home-life of our people, we may be sure that we are in our right place."

(4) In so important a matter we must be influenced by the judgment of Christian friends, and by the will of the church to which we belong. This is almost always to be sought. It is well when the local church is on the alert to discover in any of its

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[1] Boynton, "Real Preaching," 20.

members gifts which promise to be useful in the ministry. It is even better when the minister is looking out for such persons, and training by counsel and study candidates for the Christian ministry. It is best of all, when the first faint aspiration toward this great work rises from the family altar. The home is the earliest nursery for these trees of the Lord's right-hand planting. There was a time when, more than now, our colleges contained in their classes young men who from childhood had looked forward to this as their destination. The late Senator Evarts, who was graduated from Yale in 1837, said that he believed a majority of his class went into the ministry. But in how many cases did these young men come from Christian homes, where at the family altar the honor and blessedness of this work had been frequently remembered in connection with the children kneeling there?

(5) Certainly the call has in it one element of promise when there has already been success in Christian work. "A man's call to the ministry," said Dr. Stephen Tyng, "consists in his ability to preach the gospel and the willingness of the people to hear him." He need not wait for a pulpit in which to discover whether he has true ability. In the Sunday-school and the prayer-meeting, and the various organizations of the church to which he belongs he will soon find whether he is useful and welcome or not. As to facility in speaking it may be questioned whether mere fluency is always a sign of promise. It may be the ripple of the brook

which flows on forever without any depth or force in it. On the other hand, a sincere pleasure in speaking and a conscious power in utterance may augur well for the future preacher. Asked by his minister what he was going to do in life, Phillips Brooks replied: "I cannot express myself very clearly about it, but I feel as if I should like to talk."

Of these tests the first is the most important. To have the conviction that you are in the path of God's good pleasure is essential, and it alone will sustain you through the years of preparation and in many a trial and disappointment in the work of the ministry itself.

II. The Call is only Preparatory to the Work. We are now ready to consider what is Involved in the Ministerial Office.

1. Our first answer to this question must be found in studying the example of Christ. To his disciples he said that whosoever would be great among them should find the path to greatness in becoming a minister. The chiefest should be servant of all. This teaching he lifted to its loftiest application when he set it in the light of his own example. "Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."[1] "Let this same mind be in you," says Paul in reference to ministering to others, "which was also in Christ Jesus."[2]

2. In harmony with the example of our Lord was

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[1] Matt. 20 : 25-28.

[2] Phil. 2 : 5-8.

his teaching. If we may judge by the last recorded words of his on the subject—his commission to Peter by the sea of Galilee—his conception of the Christian ministry was that it was "an office of shepherding." Not the priest or the preacher, but the pastor was in his mind, when he bade Peter feed his lambs and tend his sheep.[1] How deep and lasting was the impression made on him to whom they were spoken we may judge from the direction which Peter gave to the elders, "Feed the flock of God which is among you . . . and when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."[2]

3. The careful portrait of the good minister which Paul drew in writing to Timothy shows us the apostolic idea of the ministerial office.[3] In this characterization of the pastor we find fifteen traits enumerated. Thirteen of these have to do with his moral life, and of these thirteen eleven are outward and visible and such as will be recognized if the minister possesses them, and their absence detected and commented upon should they be lacking.[4]

4. The terms for the ministerial office which we find in the New Testament are numerous and suggestive.

The minister is a Builder—1 Cor. 3 : 10-15; an Elder—2 John 1 : 1; a Father—1 Cor. 4 : 14, 15; a Minister—1 Tim. 4 : 6; an Overseer—1 Tim. 3 :

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[1] John 21 : 15-17. [2] 1 Peter 5 : 2-4.

[3] 1 Tim. 3 : 1-7. See also Acts 20 : 28-31.

[4] 1 Tim. 3 : 15; and 6 : 11-14; 2 Tim. 4 : 1, 2, 5; Titus 1 : 5.

1; a Pastor—Eph. 4 : 11; a Steward—1 Cor. 4 : 1; a Watchman—Heb. 13 : 17.

Summing up the scriptural teaching on our subject we may note some of the main purposes for which a man is called to be a minister.

(1) He is to gather in. This Jesus gave as his very first commission to the men who were afterward to be his apostles, when calling them from their nets on the sea of Galilee, he said, " I will make you to become fishers of men."[1]

(2) He is to feed. Here we have not the first, but the final commission of Jesus to the same men and by the same sea, when he bade Peter feed his sheep. " To feed the church of God." Paul, in his last words to them reminded the elders of Ephesus that for this the Holy Spirit had made them overseers of the flock.[2] " The minister," said Erasmus, " is then in the very height of his dignity when from the pulpit he feeds the Lord's flock with sacred doctrine." And Milton's arraignment of the unfaithful pastor is summed up in the one terrible line: " The hungry sheep look up and are not fed."

(3) He is to guide, for the true pastor leads but does not drive, and like the successful general will not urge his soldiers to any task from which he himself shrinks. The church as a whole is to be molded and directed by him, but none the less watchful is he to be that each member of the church feels the touch of his hand and responds to the inspiration of his example."[3]

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[1] Mark 1 : 16-18. [2] Acts 20 : 28. [3] Heb. 13 : 7-17.

(4) "The care of all the churches," to which Paul pathetically refers as the burden which comes upon him daily[1] implies that the good minister must not only gather in, feed, and guide, but that he must also guard. So George Herbert—himself a noble example of this virtue—says, "The parson, wherever he is, keeps God's watch." When Christian, in "Pilgrim's Progress," was led through the interpreter's house, the first picture which he saw was that of the true servant of God, and to this hour it is the one which every minister will do well to keep before him: "He had eyes lifted up to heaven, the best of books in his hand, the law of truth was written upon his lips, the world was behind his back. He stood as if he pleaded with men; and a crown of gold did hang over his head."

5. Turning now to the lessons which may be learned from later history and from our own experience as to the true minister of Christ, we mention two qualifications which should certainly be found in him.

He should be a man of character. "Take heed unto thyself," wrote Paul to Timothy, "and unto thy doctrine."[2] Character before teaching. It is the man behind the sermon who makes that sermon weighty and powerful. It is the minister who evidently lives his religion, who will lead others to do the same.

But in addition to character he should have that adaptability and tact which will be the best proof that he is the right man in the right place. The ministry in common with other vocations has its failures. To what is this failure due? In some cases to an unsuitable settlement; in others to a natural ineptitude for preaching; it may be to a foolishness in preaching which argues lack of self-control and balance; and possibly to unsound views of truth. But we are disposed to think that when the minister fails it is oftener than not from a lack of what we sometimes speak of as tact, or in still plainer language, common sense. This is one of the things which no seminary can teach, although it may be acquired at the cost of hard blows and mortifying defeats in the battle of life. To his students of the first year, old John Brown, of Haddington, was wont to say: "Gentlemen, ye need three things to make ye good ministers; ye need learning, and grace, and common sense. As for the learning, I'll try to set ye in the way of it; as for the grace, ye must always pray for it; but if ye havena brought the common sense with ye, ye may go about your business."

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[1] 2 Cor. 11 : 28.

[2] 1 Tim. 4 : 16.

6. We must not omit in enumerating the things which may help us to form a true conception of the Christian ministry, the titles by which the minister is popularly known. These will readily occur to us—Dominie, Elder, Father, Minister, Parson, Reverend. Some of these carry their meaning on the surface. The dominie was the Dutch title for the unworldly power in the parish, and parson is only another way of pronouncing the word person,

and points to the time when the minister was the educated representative of intelligence and the authorized center of information in the neighborhood. The title " reverend " has not passed unchallenged among us. It has no scriptural authority, and many ministers of eminence, C. H. Spurgeon, for example, and R. W. Dale, have been at pains to discard it. To one of his students who inquired of him if it was right to apply the term to a Baptist minister, Mr. Spurgeon replied: " It depends upon who he is. If he is a very small mite of a man that no one would see except with a microscope, call *him* ' Rev.' If he is anybody that *is* anybody, you need not." The argument against one title is the argument against all, and much might be said in favor of dispensing with any prefix which seems to separate the minister from his fellows. The present disposition everywhere would seem to be toward a revolt against the pride of professionalism. The white tie, which was once essential in the pulpit, was, let us remember, the badge of superior education. It was worn not by the minister only, but also by the lawyer and physician. When the Revolution separated us from the mother country, the parson of the parish in England wore his gown on the street, and Hogarth shows him thus arrayed in the drunken revel, and Goldsmith, in the Vicar of Wakefield, in the players' cart. In our reaction against what is merely professional we need beware of what is the opposite extreme. The minister has to be an example to the flock, and that not by going down to their level, but by persistently living on a high plane of conduct. It is only too easy for him to become worldly and secular, to catch the prevailing tone and spirit. Against this his life must be a strenuous protest.

And it must be noted in conclusion that the judgment that the world has formed of the true minister, and which is embodied in our popular literature, amounts in itself to an obligation to live worthy of our high vocation. We recall Chaucer's portrait of the good parson:

> Whose eyes diffused a venerable grace,
> And Charity itself was on his face.

and Goldsmith's loving remembrance of his own father:

> More bent to raise the wretched than to rise,
> Still in his duty prompt at every call.
> He watcht and wept, he prayed and felt for all;
> He tried each art, reproved each dull delay,
> Allured to brighter worlds, and led the way.

It may be added that in no other country on earth is the minister more respected than he is among us. From the days of the Pilgrims he has been a prominent figure in American history. He is so still. Without going down into the arena of partisan politics, he can shape the decisions of the State and of the municipality. He is no more a recluse of the study than of the cell; but a man among men. In his office are embodied many of the finest elements of the genius of the republic. He holds them as a sacred trust from God and his country. He owes it first to his Master and then to the land which has given him freer scope for his energies than he could find anywhere else, so

To study with deep research,
To build the Universal Church
Lofty as is the love of God,
And ample as the wants of man.[1]

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[1] Longfellow, "Tales of a Wayside Inn."

SETTLEMENT AND ORDINATION

SUMMARY

I. Finding a Settlement.

1. The methods of finding a settlement. (1) Being called on "general reputation." (2) Being heard by a committee. (3) Being called by a church with which the minister is already familiar. (4) Preaching as a candidate.

2. Counsels to a minister visiting a possible field of labor. (1) As to what to preach. (2) As to conduct. (3) As to number of candidates. (4) One church at a time. (5) As to social intercourse.

II. Deliberating on a Call When It Has Been Extended.

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2. The location of the church.

3. The character of the church.

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Counsels.

1. No decision without careful consideration as to personal fitness.

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1. Write a letter of acceptance.

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IV

SETTLEMENT AND ORDINATION

I. Finding a Settlement. Before passing on to consider in detail this important matter a preliminary note is needed concerning the claims of the various fields of labor which offer themselves to a candidate for the Christian ministry, and which must be weighed fairly, as in the sight of God.

First of all we naturally turn to the ordinary pastorate at home, in which we of course include the position of assistant minister or co-pastor.

Opinion greatly varies as to the wisdom of the young minister choosing a subordinate position for at least a few years after graduating from the schools. The reasons for and against are both weighty, and the matter can as a rule be determined only in the light of each individual case. A young clergyman was once detailing to Dr. Joseph Parker, of the City Temple, London, the advantages of becoming an assistant minister, when the great preacher interrupted the young man by saying, "Don't; there is one fatal objection to the whole arrangement." On being asked what that one fatal objection was, he replied bluntly, "Human nature." While it may seem best for many men, and hence best for the cause that they serve, to enter at once upon an independent pastorate, yet the advantages of some preliminary service, such as the assistant pastorate offers, are being more and more recognized and commended by experienced leaders in Christian work. Perhaps these advantages cannot better be summed up than by the five reasons given by the Rev. F. B. Meyer, who for two and a half years was co-pastor with the Rev. C. M. Birrell, at Pembroke Chapel, Liverpool: "(1) It relieved me of strain of full pulpit preparation. (2) It gave me a high ideal, which has never left me. (3) It suggested methods of work which have been quite a God-send. (4) It taught me how to conduct church business. (5) It gave me the benefit of very loving and wise criticism on my sermons."

Still another possible field of labor is that of foreign missionary work, which demands as never before a good reason for the rejection of its claims on the part of the young minister; and home missionary work, to which the prairies of the West and the South beckon their invitation. Then too, there is work in city evangelization, which offers the opportunity of doing foreign missionary work at home.

We confine ourselves here, however, to the claims of the ordinary pastorate.

1. The methods of finding a settlement. These are four at least:

(1) Being called upon "general fame." While in many ways this is the most satisfactory method, both for a church and a minister, yet necessarily it can apply only to a limited number of men, and

mainly to those who have been many years in the ministry.

(2) Being heard by a committee. The practice is not uncommon for a committee of a church seeking a pastor to arrange to hear the prospective minister away from his own people. Of this arrangement the minister may be entirely unconscious, and it is to be commended in so far as it avoids the possible recognition of a "committee" which is apt to have a disturbing effect upon the members of one's own church.

While this plan is gaining in favor with our larger churches, yet the minister and the people should in any event come face to face, even if a committee be the formal way in which the church chooses to select its pastor. It is unwise to leave so important a matter entirely in the hands of a few influential members. Anything approaching the "caucus system" is to be avoided, especially in churches of the congregational order.

(3) A minister is sometimes called by a church with which he is already familiar. This is a pleasant and successful way; but it is not possible in all or even in many cases.

(4) Preaching as a candidate. The objections to this method have been largely exaggerated. It is by no means an entirely modern method, as is shown by a letter from Zwingli[1] to the congregation at Winterthur, in which reference is made to this custom as common in Catholic Switzerland in the six-

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[1] S. M. Jackson, "Life of Zwingli," p. 18.

teenth century. If the minister visits a vacant church in a natural, unaffected spirit, and divests his mind by previous prayer and study of all inferior and worldly considerations, preaching as a candidate need not be objectionable. The picture drawn for us by Wordsworth of an unhappy preacher "on trial" in a church in Scotland, by no means applies to all or even the majority of cases. This unfortunate individual "durst not read his sermon; he could not repeat it well from memory; he could not trust himself to the impulse of the moment, and yet he was obliged to speak on, and he seemed all the while to be thinking of nothing but the impression he was making on his critical judges." With a pure ideal of the ministry before us, even when "on view" we can say with Dr. J. A. Broadus, "I am trying to think only of speaking the truth and doing good."[1]

The second and fourth methods here mentioned, namely, being heard by a committee and preaching as a candidate, can be combined and are thus likely to prove satisfactory. Only in rare instances is it wise, even from the minister's point of view, to accept a call until he himself has stood in the pulpit before the people whom he may serve.

Where it is possible a short probationary period of a month or more will lessen the possibility of a mistake being made either by the church or the minister. This will allow to each such an examination of the other as is likely to be of lasting satisfaction if a union is effected. It will set at rest doubts lingering in the minds of any of the members, as in the case of the church that considered Dr. William Landells in the beginning of his career: . . . "Having learnt that the young man in question had studied under Morison, they had grave doubts as to whether he would be sound in the faith; and accordingly before inviting him to preach they wrote to him asking for a statement of his views. His reply was considered sufficiently satisfactory and he was asked to supply the pulpit for four Sundays. At the end of that time all doubts that may have existed in the minds of the members were removed, and a unanimous invitation to the pastorate was given and accepted."[1] But such a probationary ministry is of course only possible to the minister without a charge or to a student about to enter the work of the ministry.

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[1] "Life," 109.

2. We offer several counsels here to a candidate visiting a possible field of labor.

(1) As to the sermons to be preached.

We should say that the best sermon to select is the sermon you know the best. In preaching, endeavor so far as possible to meet all classes in your sermon—all ages, all conditions of life, all states of heart. To do this choose those topics which deal with the great truths of Christianity. When the late Mr. Brock, so long famous for his ministry in Bloomsbury Chapel, London, was preaching for the first time at a certain church, a good old man came up to him after the service and said, " Oh, we have been fed on roast beef to-day." Such a result is the triumph of the visiting preacher, and should be attainable by any one whose ideal of the Christian ministry is pure, and whose eye is single. The thought was the same, though the words were different, when Ralph Erskine, called on for his judgment after a trial discourse, replied, " What is that, moderator? I forgot it was upon trial. I was hearing for the edification of my soul."

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[1] "Life of Wm. Landells, D. D.," by T. D. Landells, p. 40.

(2) As to conduct. All appearance of candidating is to be avoided. The thought that you are a Christian minister should be so large as to obscure the thought that you are a candidate for a vacant pastorate

(3) Do not intentionally preach before a church which has a number of candidates. No two names should be before a church at one time, for the almost inevitable result is a difference of opinion among the members and a resulting unhappiness in the pastoral relation.

(4) It should be needless to urge that you never knowingly be a candidate in more than one church at a time. Never let the impression be given that you have many calls to churches. This looks as though you were anxious for the church to reach a decision quickly, and though it may not be so intended, is apt to be so construed by the brethren to whom such information is given.

(5) Be very guarded also in social intercourse with the people of the church. Do not talk much of

other ministers; do not ask questions about the late pastor of the church. Remember the words of Lord Bacon, "Use the memory of thy predecessor fairly and tenderly, for if thou dost not it is a debt which will surely be paid when thou art gone." In a word, say nothing which you would regret having said should you become pastor of the church.

As we have considered in these counsels precautions wise for the candidate, it is only fair that here we should add a note to guide the church that may be thinking of calling him. It seems to us that entirely too large a place is given in our day to the demand that the minister should be able to "please" his people. The largest functions of the ministry are prophetic, educational, and evangelistic; and no prophet, educator, or evangelist has ever in religious history done his work fearlessly in the sight of God and "pleased everybody." It is unwise from every point of view to raise to the first place a quality which has a place, but far from the chief place, in the requirements for a successful ministry. Three questions have to be answered satisfactorily, however, as to any candidate for a church. First, in character, is he thoroughly reputable, pure-minded, amiable, judicious, studious? Second, in preaching, are his sermons spiritual, scriptural, direct, thoughtful, attractive? Has he the physical ability necessary for the pulpit? Third, in pastoral qualifications, has he method, diligence, adaptability, organizing power, experience?

The following questions received in a letter of inquiry concerning a certain minister seem to us to furnish so good a model that we append them without further comment: "Is he a good preacher, one whose preaching would commend itself as well-balanced, and in accord with a reasonable interpretation of the Scriptures? Is he a student, one who forms opinions after investigation and thought? Is he tactful as a pastor and in working with individuals? Is he a leader of men, and has he good judgment and aggressiveness in this respect? Has he ability as a teacher of the truth? Has he the capacity and ambition for growth? Do you know anything in his character or past record which is derogatory to him? Has he had any trouble with any of the churches which he has served in your vicinity, and if so, was it anything for which he was in any way to blame?"

Although no man may be able perfectly to meet such high requirements, yet if like care were taken, longer and happier pastorates might result.

II. When a call has been extended, What are Some of the Reasons which will Influence a Minister Deliberating upon such a Call?

1. The size of the church has a place in such considerations. The small church has often earnestness, simplicity, and warmth to commend it; but on the other hand, the small church is not necessarily the easiest to manage, as Spurgeon bore witness when he thanked the Lord that he had been called to be the pastor of a large church, because he felt that he had not talent enough to be the pastor of a little

one. On the other hand, while the large church may have steadiness, breadth of view, and independence, the greatest working power is not always found there. The waste material in our large city churches is one of the heaviest burdens on a minister's heart. The church of moderate size is preferable, if it be also united and hard-working. No one man, however faithful he may be, can render proper pastoral service to more than two hundred and fifty or three hundred people.

But there is a point beyond which no minister should choose in regard to his field of service. That church must be taken, whatever its size, to which it seems plain that God has called you. When Thomas Boston was called from his pleasant little village, rendered dear by seven years of pastoral work, to the larger ministry of Ettrick, we are told that, "leaving all in God's hands he was willing from the first to go or stay as the Lord might give the word."[1] And this same spirit of willingness to be as clay in the hands of the potter must characterize every true minister considering a change.

2. The location of the church.

(1) As a rule it may be best not to settle in your own State. We advise this not only because "a prophet hath no honor in his own country," but also because a change of manner, dialect, and habit is advisable for the minister himself. Neglect of this very law of nature has brought contempt upon the British aristocracy in their strict adherence to nar-

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[1] Thomson, "Life of Boston," pp. 88, 89.

row lines in the matter of marriage, and a similar neglect in the choice of pastorate has increased narrowness and prejudice in the Christian ministry.

(2) The country church has peculiar advantages. "No one is so favorably situated for happiness as a clergyman in the country."[1] The events of a country pastor's daily life, seemingly uninteresting in their uniformity, are often hardly worthy of record in the estimate of man, but in the grateful appreciation of those to whom this ministry of love is rendered, and in the real satisfaction that comes to the minister himself, they have a large place in the records of heaven. Let no one underestimate the grade of intelligence common in many a village church. John Bunyan somewhere said: "Men have met with angels here, have found pearls here, and in this place have found the words of life."

We are not sure that there is much to choose between a country and a city parish so far as the difficulties to be encountered are concerned; each requires the best that a man has in him. Perhaps it is still too largely true that "among a rural auditory the head can only be reached through the feelings, and except for ideas of the broadest and most palpably material sort, the teacher in such a position has no scope. In a civic auditory such as an Edinburgh congregation the capacity is often very little greater, and when it does exist the horrible spirit of church bigotry and narrow-souled orthodoxy is now so rampant that any sort of preaching that does not bear the broad stamp of orthodox mintage in tone and language is apt to be looked upon with a very suspicious eye."[1] Although these words may not be entirely pat as applied to our American pastorates, yet a high grade of man is needed for the country as well as for the city, and many a country church calls for even more discretion in her minister than the sister church in the city.

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[1] "Life of W. W. Andrews," p. 11.

Are not our longest pastorates in the country? We believe that this will be found to be the case, and at any rate, the long country pastorates of New England are one of her chief glories. The country church is certainly better for learning by experience, for recovering from inevitable blunders, for acquiring a working theology. The rural pastorate affords a greater opportunity too, for quiet study, and a more intimate experimental acquaintance with members of the church owing to the permanency of the people. What George Eliot said concerning authorship in such a place may be said with equal truth in regard to the Christian ministry: "Peaceful authorship! Living in the air of the fields and downs, and not in the thrice-breathed breath of criticism—bringing no Dantesque leanness; rather assisting nutrition by complacency and perhaps giving a more suffusive sense of achievement than the production of a whole 'Divina Commedia.'"[2]

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[1] Principal Caird, "Fundamental Ideas of Christianity," Vol. I., xliii.

[2] "Daniel Deronda," Vol. II., p. 320.

There is, of course, the shady side to a country minister's life. The income is often meager and the service to be rendered calls for heroic self-sacrifice. We do not forget the familiar saying about Bishop Butler, that he was " not dead, but buried," when he was hidden in a country parish. But what strong ministers have been trained here! The claim is often made that the leading merchants of our cities are very commonly born and bred in the country, and we believe that the claim will largely hold good when applied to our ministers. The cry of the country church at present is not so much for more men, as more man, and in this attractive field of labor the best men may well find the call of God. The change going on in country districts and the increase there in the non-church-going part of the community is a call of duty that good men will heed.

(3) As to the city church, much can be said both for and against it. There is a stimulating air of the city found in the keener and readier apprehension of city hearers, more opportunities for union with other ministers, the advantages which libraries and frequent lectures afford. But the city church does not always make the same high demands of its minister as does the church in the country, if we are to believe the comment of Emerson that " The clergyman who would live in the city may have piety, but must have taste." The city church is often satisfied with spiritual results which seem pitifully out of proportion to the amount of money

expended in its own support and to the numerical strength of its membership. In our larger city churches the people are much away, much distracted with engagements of all kinds, and growth is often slow. The small church in a large city has often to battle with almost insurmountable disadvantages. There is, moreover, no solitude comparable to the solitude of a city to an unknown man. Be it large or small, the city church is limited in its range, and too apt to dwell within its own little circle, regardless of the world that surges outside its doors.

(4) In distinction from the churches already mentioned, there is the suburban church, which makes different demands from the country church, or the downtown church in the city. Too often our suburban churches are made up of the same kind of people, and there is not enough of that variety which, as the spice of the minister's life, is necessary to make his work palatable for a long period of time. But we could have no better wish for a young man starting in the ministry than that he find his lot cast in an outlying district toward which the city is rapidly growing. Under such conditions the foundations for a lifelong pastorate of noble and increasing usefulness are often laid.

Our concluding advice to young ministers deliberating on a call, is that a church in a large and prosperous country village is often better than any other. " Keep out of the city as long as you can. Do not aspire to the so-called great churches in great places. Go into rural neighborhoods. Begin your ministry with the common people. . . You will have time to grow and strengthen yourselves. Your bodies will grow wholesome. Your brains will grow strong. Your nervous system will get tough, so that if ever God opens the door and calls you to a more difficult sphere, you can fill it and do twice as much work with more certainty and with more success than if called to the larger place in the beginning of your ministry."[1]

3. Careful inquiry should be made by the minister in reference to the character of any church which calls him. He should learn something of its past history, and more as to its present reputation in the community. He should take care to inform himself as to the church's real, as compared with its reported, strength in numbers; and in order to learn something of its true spiritual power he should by all means attend one or more of its weekly prayer-meetings. The elements of which it is composed may also be a deciding factor as to whether the church is the right place for him. The more various these elements are, the better. All classes and conditions ought to be represented in the true church of Him who "went about doing good."

4. The unanimity and heartiness of the call itself must be considered in deciding whether or no we should enter the service of the church which has invited us. It should be remembered that the best call is often not unanimous at the first voting. Sometimes the dissentients may be certain persons

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[1] Henry Ward Beecher, "Yale Lectures on Preaching," 2 : 6.

who are quite entitled by the rules of the church to express their opinion, but whose disapproval need not be taken too seriously, in which case for all practical purposes the call is unanimous. But very often the lack of agreement is due to the fact that the voting is intelligent and serious, and is rather to the credit of the church than otherwise. "I don't think much of these unanimous calls," Doctor Wayland once said to Doctor Stowe. "It looks as though people did not judge for themselves."[1] Do not, however, consider a church in which a large and important minority is opposed to you. Often the weight, worth, and objections of the minority will lower the scales below the mark where acceptance is wise. If you do accept a call which is not unanimous, be sure to cultivate the friendship of those who oppose you. Very likely it will be true that they are among the most sensible people in the church. No greater triumph is recorded in the life of Doctor Wayland, who was once called to a church where the minority was strong and aggressive, than that which he thus describes: "When I resigned my place it was a matter of great surprise, and I believe of sincere pain to my people. . . No member of that church or congregation now, after thirty-five years, ever meets me without the most affectionate recognition, and none love me more than those who at first bitterly opposed me."[2]

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[1] "Life of Francis Wayland," by Francis and H. L. Wayland, p. 118.

[2] James O. Murray, "Life of Francis Wayland," pp. 41-55.

Two counsels may be here given before we leave this part of our subject:

1. Come to no decision without careful consideration of your own fitness for the church. Consider your adaptation to the church in your powers as a preacher, your personal habits, your training, and your mental characteristics. Above all inquire whether in this place you can best serve Christ, for "Millions of idolaters would be easily converted if there were more preachers who would sincerely mind the interest of Jesus Christ and not their own."[1] When Phillips Brooks appealed to his rector, Dr. Alexander H. Vinton, to aid him in deciding his call to Boston he received this good advice, which may be helpful to others: "I think a good method of decision in such cases is, after pondering the matter impartially and seeking guidance from above, simply and implicitly to mark which way the feelings lead and to follow their direction."[2]

2. As a general counsel we would say do not consult self, but the will of God, in your choice of a pastorate. Sometimes this is the first field that offers itself. In this respect the words of Henry Ward Beecher are to be heeded: "Don't hang round idle waiting for a good offer. Enter the first field God opens for you. If he needs you in a larger one, he will open the gate for you to enter."[3] And who shall say how large a part the following of this rule

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[1] Francis Xavier, "Doctor Williams' Miscellanies," p. 175.

[2] "Life of Phillips Brooks," I., 605.

[3] "Life of H. W. Beecher," p. 173.

of life had to do with landing the young and unknown Western preacher in the position of world-wide prominence in which the ministry of Henry Ward Beecher closed.

We feel that a note as to "hiring a minister" is in place at this point. The phrase should never be used, for it shows an unworthy conception of the pastoral office. The vicious plan of hiring a minister by the year can hardly be too strongly deprecated. It degrades the pastoral office, hampers the minister's success and almost forces his work into perfunctory molds such as no minister should tolerate. Moreover, it places him at the mercy of every grumbler in the parish, inviting them once a year to gather in force for his discomfiture. So sacred a relationship as that which binds pastor and people cannot stand the chill of a too commercial atmosphere. Neither the church nor the minister will prosper and be in harmony when the pecuniary question is forced to the front. This is a practice to which no minister who respects himself ought to submit. And though some of our churches hold to it in the letter, they are no longer really guided by such a practice in the spirit. Not many ministers could afford to follow the practice of Charles Haddon Spurgeon, who used every year to resign his pastorate, and one of the pleasantries of the annual church meeting of the Tabernacle in London was the rising of one of the deacons to move that the pastor be reelected for another year, a motion which was always carried with laughter and applause.

III. Proper Deliberation having been given to a Call, we now come to its Acceptance.

1. A letter of acceptance should always be written. It is well to make this brief and to the point. No pledges or promises should be made, and due care should be taken to impress upon the church its own share of responsibility, for on the church, even more than on the minister, depends the success of the coming pastorate. An excellent letter of acceptance is this from one of the most faithful men that ever graced the Congregational ministry: "Dear Brethren: Believing that your call is God's voice to me, I accept it in the hope that my ministry may be the voice of God to you. Yours in Christ, C. L. Goodell."[1] The Christian minister cannot do better than follow the spirit and brevity of this letter as a model, provided he does not do so too often.

2. Have a clear understanding as to salary and as to the arrangement for terminating the pastorate, and then let nothing more be said about salary, for in this human world of ours matters pious and pecuniary are not mingled with advantage too closely together.

3. Treat the settlement as though it were final and for all your life. (1) Do not allow yourself to speak or even think of it as a stepping-stone to something higher. This is a chief cause of "ministerial restlessness," and jumping "out of the frying pan into the fire" we believe to be an even more common experience in the ministry than in the

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[1] "Life of C. L. Goodell, D. D.," p. 199.

kitchen. Remain if possible at least five years in your first pastorate, for "those who hold on are likely to hold out," and moreover, as Dr. John Hall has well said, "The best way for a man to get out of a lowly position is to be conspicuously effective in it."

(2) Do not coquette with vacant churches. This is a fault from which we wish all ministers were entirely free. To encourage a call there is no intention of accepting is dishonorable, and to make capital out of declining it is contemptible. A minister who for a long time cast a white light among us, and a light that lingers still for good in the hearts of many of his fellows, thus records a practice which should be universal: "It has never been my way to encourage formal calls to a change of service unless I thought it probable that I should accept them."[1] For the first year or so it will generally be well to preach every Sunday in your own pulpit, and to conserve your strength for service within the limits of your own parish.

(3) Be careful not to give the impression that you are coveted elsewhere. Such a course is apt to result in encouraging any discontented persons in the parish to an active opposition, and renders those who are your friends unhappy and fearful. If another church really desires you it is well to keep the matter as quiet as possible until you have come to some definite decision. In any case "let another man praise thee and not thine own mouth." Some

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[1] "Life of Austin Phelps," by Elizabeth S. Phelps, p. 38.

ministers moreover have a very lively imagination as to "calls."

IV. We Conclude with some Directions Concerning the Ordination of a Minister, and the Holding of such Services as are Customary in the Settlement of a new Pastor.

1. First, as to the place where the ordination services should be held. It is peculiarly appropriate that such services should take place in the church with which your spiritual history is most closely connected. Edward Irving chose to have this great solemnity of his life celebrated in the same church in which he had been baptized. But such an arrangement is not always possible, and the more customary method is to hold such services with the church which has called you to its pastorate. The council should be chosen with great care and when, as sometimes happens, ordinations in the same church are not far apart, a new council should of course be chosen for each ordination.

2. As to the order of ordination services.

In such churches as have no fixed order of ordination services, the following[1] may be recommended, subject to adoption by the Council:

(1) Reading, by the clerk of the church, of the letter-missive, followed by a call, in their order, upon all churches and individuals invited, to present responses and names in writing; each delegate, as he presents his credentials, taking his seat in a portion of the house reserved for the council.

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[1] A. H. Strong, "Systematic Theology," p. 515.

(2) Announcement, by the clerk of the church, that a council has convened, and call for the nomination of a moderator—the motion to be put by the clerk, after which the moderator takes the chair.

(3) Organization completed by election of a clerk of the council, the offering of prayer, and an invitation to visiting brethren to sit with the council, but not to vote.

(4) Reading, on behalf of the church, by its clerk, of the records of the church concerning the call extended to the candidate, and his acceptance, together with documentary evidence of his licensure, of his present church-membership, and of his standing in other respects, if coming from another denomination.

(5) Vote by the council, that the proceedings of the church, and the standing of the candidate, warrant an examination of his claim to ordination.

(6) Introduction of the candidate to the council by some representative of the church, with an expression of the church's feeling toward him, and his labors.

(7) Vote to hear his Christian experience. Narration on the part of the candidate, followed by questions as to any features of it still needing elucidation.

(8) Vote to hear the candidate's reasons for believing himself called to the ministry. Narration and questions.

(9) Vote to hear the candidate's view of Christian doctrine. Narration and questions.

(10) Vote to conclude the public examination and to withdraw for private session.

(11) In private session, after prayer, the council determines, by three separate votes, in order to secure separate consideration of each question, whether it is satisfied with the candidate's Christian experience, call to the ministry, and views of Christian doctrine.

(12) Vote that the candidate be hereby set apart to the gospel ministry, and that a public service be held expressive of this fact; that for this purpose a committee of two be appointed, to act with the candidate, in arranging such service of ordination and to report before adjournment.

(13) Reading of minutes, by clerk of council, and correction of them, to prepare for presentation at the ordination service, and for preservation in the archives of the church.

(14) Vote to give the candidate a certificate of ordination, signed by the moderator and clerk of the council, and to publish an account of the proceedings in the journals of the denomination.

(15) Adjourn to meet at the service of ordination.

We offer here some counsels to the candidate as to his examination and as to the public service.

1. In your answers do not assume to understand everything. (1) Speak as a growing man. Profess yourself still a student, and do not be afraid to reply to your questioners by saying frankly, "I do not know," where no positive conviction has as

yet been reached. (2) Prove that you are *called* to preach by the statement of your experience. (3) Prove that you are *qualified* to preach by your statement of doctrinal views. Those who are graduates of theological seminaries, as well as those who have not had the advantage of such training, should be especially careful to prove their knowledge of the English Bible. Above all else, such knowledge is essential to qualify one for entrance into the Christian ministry. (4) Careful preparation should be made of the statement of Christian experience, the call to the ministry, and views of Christian doctrine. These statements should be written, but not necessarily read. Pay no attention to the fencing which frequently goes on between various ministers in the council. Keep straight on. Say with Paul, "This one thing I do."

2. The public services, usually held on the evening following the afternoon sessions of the council, should consist of: (1) A sermon; though this is not perhaps essential, and an address may take its place. Some former teacher or close personal friend, or some one held in especial esteem by the church in which the services are held or by the denomination of which it forms a part, may appropriately be invited to take this part of the service. (2) The ordaining prayer. (3) The hand of fellowship. (4) The charge to the candidate. (5) The charge to the church.

These parts of the service should not be overpowered by music or extended readings from the

Scripture, and there is no need that the entire service should occupy more than from one and a half to two hours.

Counsels concerning the public services.

1. These services should be weighty and serious as befits an occasion of such great importance. There may be no present danger of our going to the extremes common in the olden time in the drinking of punch, wine, and brandy, such as is recorded as late as 1785 at an ordination in Beverly, Massachusetts. There is need, however, that we beware lest the services assume more or less of a festive character. When Julius Hare was once asked the question as to the value of a living, he replied: "Heaven or hell, according as the occupier does his duty."[1] And where such issues are at stake, the proceedings should be characterized by solemnity and reverence.

2. Call men of character, ability, and age to take part. Be especially careful that the ordaining prayer, and the charge to the candidate, are taken by men of experience and recognized piety. 3. Conform to the custom usual in your denomination in all such matters as the laying on of hands, unless you have any conscientious objections. 4. Invite to the services neighboring ministers of other denominations. It is not, however, desirable to appoint them, unless under special circumstances, to take part in the services. An address of welcome to the city or town may be added to the programme of the public services, and this may with propriety be

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[1] Julius Hare, "Story of My Life," Vol. I., 468.

assigned to some prominent clergyman of the community, who is not himself a member of the body which you represent.

Note as to Recognition Services. When the minister about to settle has already been ordained, it is necessary to have only a recognition service. A council is not necessary; but in times of controversy as to fundamental doctrines, it may be well that in some public way the minister state his views of gospel truth. At a recognition service the minister should be recognized in his new field of labor by the church speaking through one of its members; by his brother ministers in the community; and possibly by some leading minister in the denomination.

For churches of congregational polity it is best to use the word "recognition," of immemorial usage and propriety, in connection with such services, while in churches that cannot call a pastor without the consent of some outside body the word "installation" is more customary and appropriate.

Perhaps in this chapter we have considered most of the things that can well be treated in connection with a settlement and ordination. But there are many other matters which arise from the special field in which a settlement is made and the peculiar individual whose ordination is contemplated. These details, however, must be left to those favoring winds of Providence, which so often make good the non-scriptural, but not unscriptural declaration, that "God tempers the cold to the shorn sheep."[1]

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[1] Henri Estienne.

THE MINISTER AT WORK

SUMMARY

I. THE MINISTER'S DISPOSAL OF HIMSELF.
  1. The Christian minister has certain rights of his own.
  2. He must not forget that his life is one of self-sacrificing service.
  3. The successful ordering of his life will demand forethought and planning.
  Note as to journals and diaries.

II. THE MINISTER'S ARRANGEMENT OF HIS RESOURCES.
  1. The pulpit.
  2. The church.
  3. Other claims.

III. THE MINISTER'S EMPLOYMENT OF HIS TIME.
  1. Definite hours for study.
  2. The order recommended in the employment of the minister's time.
  3. Need for resolution to maintain such an order.
  4. The minister may expect periods of intellectual dearth.

V

THE MINISTER AT WORK

We now take up certain matters which concern the minister himself, his resources, and his time, which may help to solve some parish problems, and make the way easier for the minister at work.

I. His Disposal of Himself.

1. The Christian minister in common with other men has certain rights of his own. "Christianity and democracy require the recognition of every man's right to himself," some one has justly said. Unless he pay a proper regard to these rights no one else is likely to regard them for him. "No man, sir, is obliged to do as much as he can," declared bluff old Doctor Johnson; "a man should have part of his life to himself." There are certain limits beyond which the parish must not be allowed to encroach. The minister's soul is his own. We recall these words spoken years ago by Doctor Weston: "My boy, hear me; if you will let any set of men dictate to you as to how you shall conduct things, how you shall lead meetings, what you shall and shall not preach, you are—a—a—*putty* man. That's what you are. Why, you soon will be compelled to ask them what kind of a hat you shall wear."[1]

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[1] "National Baptist," Dec. 2, 1886.

Not every minister can afford to manifest quite so much independence as is shown in Doctor Parker's letter of acceptance of Cavendish Chapel, Manchester, yet no minister can afford to forget the ring in his words: "As a minister, I claim the most perfect freedom of action. With regard to my conduct in the pulpit, I must be the sole arbiter. . . . As a minister I must judge for myself what course I shall pursue out of the pulpit. I cannot promise to do as others do. What my labors may be through the press or the platform, I must determine by circumstances, it being understood that I hold every engagement subordinate to my ministerial responsibilities. . . . As a pastor I cannot visit for the sake of visiting. At all times I am glad to obey the calls of the sick and the dying, or to guide the truth-seeker."[1]

The minister has often himself to blame when these rights are forgotten or denied. He may account to his people for the disposal of his time; or talk too much of what he has to do; and sometimes he preaches an annual sermon enumerating the sermons preached, visits paid, prayer-meetings held, weddings and funerals attended. There may be rare occasions on which such discourses are in order; but it takes rare men to preach them rightly. Too often they are due either to vanity or to a mistaken sense of what is due to his people. Few ministers have the grace to report the whole truth on such occasions, and the conscientious pastor is so well aware of the sermons which he has not preached, the visits which he has not paid, and the meetings which he has not held, that he may well prefer to remain silent altogether. We advise that such annual sermons be for the most part avoided. In what other occupation is this customary? To see ourselves as others see us, we quote the following letter from a woman who had spent her summer on a farm: "During my vacation I have made one hundred and twenty pounds of butter, milked and skimmed one thousand three hundred and forty-four quarts, prepared about one hundred and twenty-two meals, and made one hundred and thirty beds." Many things are interesting only to the man who does them, and the number of letters which we write, or the sum total of occasions in which we have appeared in public, or entered the doors of our parishioners, are matters that invite criticism, rather than encourage edification. It is not necessary or wise for the minister to account for his every moment, either to his church as a whole or to any individual in its membership.

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[1] William Adamson, "Life of Joseph Parker," p. 54.

2. The minister must not forget, however, that [illegible] his life is one of self-sacrificing service. We are [illegible] the servants of Christ, and we are the servants of Christ's people. The ministry exists for the church, not the church for the ministry. We are to lay to heart the instruction of the apostle: "We preach II. Cor. IV. not ourselves; but Christ Jesus the Lord, and ourselves your servants for Jesus' sake."[1] In another

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[1] 2 Cor. 4 : 5.

place he says: "For though I be free from all men, yet have I made myself servant unto all that I might gain the more."[1] And had we any doubt in the matter it would be removed by the example and words of Him who declared to his disciples, "I am among you as he that serveth."[2]

This service is qualified, in the thought of the Apostle Paul, and we gratefully remember that phrase, "Your servants for Jesus' sake." If there ever is conflict between the claims of the church and of Christ we need not hesitate an instant in our decision. We are thankful for this very fact that we are not our own, and in the laborious life of an honest pastor the Christian ministry finds its deepest interest and fascination. We at least are saved from the troubles of that class referred to by Dr. Samuel Johnson, when he said, with that customary "sir" of his: "Sir, you cannot give me an instance of any man who is permitted to lay out his own time, contriving not to have tedious hours." Perhaps more than in any prevoius generation the minister of to-day finds his time filled to overflowing. In the multiplied service which makes every day of the week a busy day, the work piling up about him like mountains that seem in the distance to block the pathway of some traveler through our northern woods, there is a call for self-sacrifice of which no minister whose ideal is still unmarred will complain. As he attempts it bravely, the warm glow of love is in his heart, and the approving face of Jesus Christ shines for him with all the glory of God.

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[1] 1 Cor. 9 : 19.

[2] Luke 22 : 27.

3. The successful ordering of his life will demand forethought and planning on the part of the Christian minister. Arrange your work so that you may be of the greatest service. With order a great deal can be done, and done easily, but without it time will be wasted and energies frittered away. The most successful ministers have been those who year after year have followed a carefully determined plan in their work, and who have been as thorough men of business as any of those who sat in the pews before them. To use the expressive phrase of Gladstone, they had "no fringes of time." Baxter, Wesley, Spurgeon, Brooks, were all men who had plenty of time because they were men who used carefully all the time that there was. God's blessing cannot rest upon the labors of the man that "lumbers up and down in the world all the week."

In connection with this planning for his work, we strongly urge the keeping of some sort of journal or diary. "It is a strange thing, that in sea voyages, where there is nothing to be seen but sky and sea, men should make diaries; but in land travel, wherein so much is to be observed, for the most part they omit it—as if chance were fitter to be registered than observation. Let diaries therefore be brought into use."[1] Without a diary life's doings are forgotten, the path crumbles away as we leave it, and a few shadows are all that remain of days that are gone. Have the yearly volumes uniform, if possible, and keep them for reference. This may be done by purchasing one of the many excellent diaries published annually, or by writing on loose sheets, which may be bound at the close of the year. Such a record, kept to yourself, will be of great service. In this may be entered the services, sermons, prayer-meetings, pastoral calls, baptisms, weddings, and funerals. Among the many pastor's registers we note the following, and doubtless there are others equally good: "The Pastor's Record," by W. T. Wylie; "The Pastor's Register for Private Use," by W. T. Beatly; "The Pastor's Ready Reference Record," by W. D. Grant.

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[1] Lord Bacon.

Whatever method be chosen it is of the utmost importance that the minister who would maintain the rights which are his own, and at the same time render the service which is due to others, should plan carefully his disposal of himself. A few moments spent in arranging in the morning will save many hours of untangling in the evening.

II. How can the Minister at Work best make Arrangement of his Resources? The following order is recommended because we believe it represents the departments of a minister's work in the order of their importance: 1. The pulpit. 2. The church. 3. Other claims.

1. In its range of influence, and therefore its
sd a preach place of importance, the minister should be first of
all a preacher; preaching his very best, which often he will confess to be poor enough, and preaching

on large and liberal themes, rather than small and trivial topics. Do not preach too often if you would preach well, and refuse outside calls to preach in the first months of your settlement. Neither is it wise to exchange much. Be, so far as possible, at home on Sunday morning. What President Eliot once called "intellectual frugality" in the pulpit robs ministers of their influence in the community, the place of business, and the home; an influence which as Christian ministers it is their mission to exercise. A pastor must be a preacher. Speaking of a certain popular orator, Horace Greeley once said to Dr. Theodore L. Cuyler: "Mr. B—— is a pretty man, a very pretty man; but he does not study, and no man ever can have permanent power in this country unless he studies."[1] And power with the people seven days in the week should be the possession of the Christian minister. Repetitions and platitudes, which are the reflections of weakness, are avoided only by hard, steady work at the desk. That old Puritan, Thomas Goodwin, often preached before the House of Commons, whose members invariably passed a resolution thanking him for the "great pains" he took with his sermon, and requesting him to print it. When such resolutions are common in our churches men will come to church in greater numbers and will heed at fireside and market-place the influence which it is the mission of the Christian pastor to throw about them.

Not too [illegible] [illegible] Calls.

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In order to give the pulpit the preeminence which is its due, we counsel that the minister should never give up the practice of studying the latest thought, so far as it is within his reach. The minister on whose shelves there are no new books is very likely to be the minister in whose head there are no new thoughts. The old and the new should be mingled, for both are good. The following list of books suitable for a minister's library has been compiled from twenty-two lists furnished by as many pastors in the active work of the ministry in city and country churches. The request for these lists specified that not more than twenty-five books should be mentioned, and these not too costly, single volumes rather than entire commentaries being preferred. The asterisk (*) indicates that the book is found on more than one list:

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[1] Cuyler, "Recollections of a Long Life," p. 162.

Dictionaries: 1. Language—Standard; Webster; *Century, Cyclopedia and Atlas.

Dictionaries: 2. Bible—*Hastings; Kuyper (Cyclopedia of Sacred Knowledge); Smith; Vinet.

3. Synonyms: Fernald; Roget.

4. Quotations: Hoyt and Ward.

Commentaries: Barnes; Bible Commentary; Matthew Henry; Jamieson, Fausett & Brown; Meyer; Nicol (Expositor's New Testament); Speaker's Commentary.

Separate books: Beet (Romans, Corinthians); Broadus (*Matthew); Davidson, A. B. (Job, Ezekiel); Dods (Genesis, John); Ellicott (various Epistles); Genung (Job); Godet (John, Romans); Hackett (Acts); Harper (Deuteronomy); Kendrick (Hebrews); Kirkpatrick (Psalms); Lightfoot (all); McLaren (Psalms, *Colossians); Milligan (Revelation); Moule (Romans); Murphy (Genesis and Exodus); Pusey (Daniel, Minor Prophets); Sanday (Romans); Smith, G. A. (*Isaiah); Stifler (Acts); Westcott (Hebrews, *John).

Old Testament: Abbott, L. (Ancient Hebrews); Boardman (Creative Week); Driver (*Introduction); Fairbairn (Typology of Scripture); McCurdy (History, Prophecy and the Monuments); Ryle (Canon of O. T.); Smith, G. A. (*Historical Geography of Palestine); Stanley (Jewish Church, Sinai and Palestine).

New Testament: Boardman (Model Prayer); Bruce A. B. (Parabolic Teaching of Christ, Training of the Twelve, Kingdom of God); Conybeare & Howson (St. Paul); Edersheim (*Life of Christ); Fairbairn (Studies in the Life of Christ); Farrar (Messages of the Books, St. Paul); Geikie (Life of Christ); Keim (Jesus of Nazareth); Liddon (*Divinity of our Lord); Matheson (*Studies in the Portraits of Christ, Spiritual Development of Paul); Pressensé (The Redeemer); Ramsey (Paul: Traveler, *Citizen); Rhees, Rush (Life of Christ); Schürer (Jewish People in Time of Christ); Somerville (St. Paul's Conception of Christianity); Speer (The Man Christ Jesus); Stalker (*Life of Christ, Paul); Stevens & Burton (Harmony); Thayer (Lexicon); Trench (Miracles, Parables); Westcott & Hort (*N. T.); Wundt (*The Teaching of Jesus).

Theology: Balfour (Foundations of Belief); Bruce (*Apologetics); Bushnell (*Nature and the Supernatural); Carpenter (Permanent Elements of Religion); Clarke (*Outlines of Theology); Crawford (*Scripture Doctrine of the Atonement); Drummond (Natural Law, etc.); Fisher (Supernatural Origin of Christianity, Nature and Method of Revelation); Fiske (Through Nature to God, Idea of God, Destiny of Man); Harnack (What is Christianity?); Hodge (Systematic Theology); Kuyper (Work of the Holy Spirit); Martineau (Types, etc.); Nash (History of the Higher Criticism); Salmon (Christian Doctrine of Immortality); Schultz (Old Testament Theology); Smith, H. B. (Theology); Stevens (Theology of the

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N. T.); Storrs (Divine Origin of Christianity); Strong (*Systematic Theology); Ullmann (Sinlessness of Jesus).

2. The claims of the church stand a close second to the claims of the pulpit. Carry your sermons into your pastoral work, and out of it get your sermons. It was while watching a meat dealer sharpening his skewers that Shakespeare grasped the fine conception, "There is a divinity that shapes our ends, rough-hew them how we will," and many a minister has found noble sermons in as humble a source. One of Andrew Fuller's great sermons, on "Walking by Faith," was suggested by flooded country roads, over which he was making his way to the Northamptonshire Association. Coming to a place where the water was very deep and not knowing exactly how deep it was, Fuller hesitated to advance. A plain countryman who lived near-by and was better acquainted with the water than the preacher, cried out, "Go on, sir; you are quite safe!" Fuller urged on his horse; but the water soon touching his saddle, he paused to think. "Go on, sir; all is right!" shouted the man; and taking the farmer at his word, Fuller spurred on his horse, and came without mishap to dry land. This suggested the text, "We walk by faith, not by sight." Chalmers, riding one day on a stage-coach beside the driver, noticed as they came to a certain place in the road, that the driver cut the horse a stinging crack with the whip. "Why did you strike that horse?" asked Chalmers. "Why, you see, sir," replied the driver,

"the leader has a way of shying whenever we pass that stone by the wayside, and so I give him a cut with the whip to get his ideas off it." And from a circumstance so light Chalmers wrote his sermon on "The Expulsive Power of a New Affection." A man who becomes a Christian must get his "ideas" off the world by being filled with new desires and affections. In his pastoral work the minister hardly need look for sermons, for the sermons are already looking for him.

Aim to have revival features in the church at once. A new man will appeal inevitably to many whom his predecessor, very likely through no fault of his own, may have failed to reach. These may be won, if approached in the right way, very soon after the minister has settled in his parish, and their coming may result in a widespread revival.

Revival [illegible]

In the church, aim to do good work rather than much. That "capacity for taking infinite pains" which was Carlyle's definition of genius, should characterize every part of a minister's work. "Oft was I weary when I toiled at thee," is the motto which Rudyard Kipling is said to have carved on the desk at which he does the greater part of his work. It is the small task performed with labor and diligence on which the measure of a minister's success will largely depend. Do not start too many things at once in a new parish. "Strengthen the things which remain" rather than spend your energy on new projects. Then let things develop themselves, taking advantage of "the psychological

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moment" so that the initiative comes, or seems to come, from the people rather than from the minister. "My plan has never been to force a practice, but rather to have things forced upon me."[1] If you desire a long and useful pastorate, be careful not to do at the start everything you want to do. Things will come to pass according to your desire better and more surely by being in no hurry to begin them. This is sage advice by one who knew: "A young minister should not put up all his sails at once."[2]

[illegible] Be accessible to your people. Have an office hour at the church, or be at home at stated times, when all can find you. Never give the impression, however true the fact may be, that your time is already too full of things that must be done. There are many timid people in every parish who will not venture to give you the opportunity to help them because they think you have no time for them. "The man that wants to see me is the man that I want to see"[3] should be a sentiment written large over every minister's life.

3. There are other claims besides those of his own pulpit and church which rightly demand a part [illegible] of a minister's time and attention. And if his life is rightly ordered, he will be able to perform a large number of them without conflict with closer, and for him, more important, spheres of duty.

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[1] Dean Hook, "Life," Vol. I., p. 184.

[2] Donald Fraser, "Autobiography," p. 23.

[3] Cotton Mather, "Life," p. 550.

These claims will chiefly come from the country and the town in which he dwells. They are made by neighboring churches, associations, charities, the ministers' meetings, and committees. But beware of "busy idleness." "The crime which bankrupts men and States," as Emerson said, "is job-work; declining from your main design to serve a turn here and there." The temptation in our day, we believe, is stronger than ever before that urges a minister to go everywhere and do everything. This kind of work often makes a great outward bustle and show and gratifies a great many people who naturally like to see their minister in great demand, and often enough it deceives the minister himself. But his first care must be for the painstaking preparation of his sermon, and for the thorough personal visitation of his flock. These other claims make their rightful demands only on what time and strength may remain to him after the claims of his own pulpit and church have been attended to. In the arrangement of his resources, first things must come first. In regard to minor claims be courteous, willing, and—scarce. The proper power of discrimination will develop in a minister with a constantly widening experience.

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Go everywhere
do everything

III. We come now to emphasize that which has already been more or less hinted at as we have considered the minister's disposal of himself and the arrangement of his resources, namely, The Employment of his Time. The secret of Spurgeon's success was an open one, and every successful minister

Employment
of Time

must sooner or later learn it: "Vast capacity for work, and redeeming with great jealousy every hour of his time."

1. It can hardly be too strongly urged that the minister should settle upon and preserve definite hours for study, and should have a place in which to study at home, or preferably in the church or some building where offices are rented. Above most men, the minister can, if he will, make his life one of hard, regular, and useful work. We advise that regular hours should be announced to the congregation, with the request that they do not break in on them needlessly. A weekly notice, printed in the calendar of the church or posted on the bulletin-board will, if worded in the right way, be recognized and regarded willingly by the people. The following notice we take from the weekly calendar of a large and active church, and very similar notices can now be found in many like publications. "The pastor may be found at his residence, —— Street, each day of the week except Sunday and Monday, from 1:30 to 2:30 unless absent from the city. Unless there is urgent and immediate necessity, he cannot see callers in the morning. In case of sickness or death, or for any other pressing cause, he will willingly see you at any hour of the day or night. The rightful demands of this pulpit are the reasons for placing any restriction as to the time of calling. You will recognize the justice and necessity of it." This announcement of regular hours is entirely practicable, even in country parishes, for

where there is a will the way can be found. After a little the people in either country or city churches will learn to respect their minister all the more because he insists on doing his work "decently and in order." Sooner or later the busy pastor must come to some such scheme if he would employ his time to the best advantage. However reluctantly, he will find himself compelled, with R. W. Dale, whose noble ministry in Birmingham was noted alike for the amount which he did and the thoroughness with which he did it, to "harden his heart," and during the morning hours close his study obdurately against intrusion.[1] This was Dr. Dale's practice "as he grew older." We read also in the "Life of Phillips Brooks" that "his hours were regular in the later years." We may well profit in the beginning of our ministry by what others have learned only toward the close.

Do not be too indulgent to visitors during your working hours. Sometimes men whose mission is urgent only to their own imagination will force themselves past the door, however stoutly barred it may be. It is not always possible to keep our study hours in the morning "as impregnable as Gibraltar," as was the custom of Dr. R. S. Storrs, of Brooklyn, whose ministry lasted over half a century and closed with universal honor. The following rules for a minister's study were laid down by the late Baldwin Brown, of Brixton, and they are as sensible as they are whimsical: "1. Do not have a

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Visitors
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[1] A. W. W. Dale, "Life of R. W. Dale," p. 510.

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sofa or easy chair. 2. It is well to stand while your visitor stays. He too will stand and go all the sooner. 3. If there is a clock in the room, keep it always ten minutes fast, to prevent your visitor missing his next engagement." The minister, like one of the de Medicis, will do well to profit by an example, not otherwise excellent, "Midas was not more sparing of his money than Cosimo of his moments."[1] But we must leave the minister by his own tact and determination to deal with the visitor who seems determined at times to prevent definite hours for study. The name of such visitors is legion and they are thus recognized by Oliver Wendell Holmes: "Don't you know how hard it is for some people to get out of a room after their visit is really over? One would think they had been built in your parlor or study and were waiting to be launched."

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almers

2. We recommend the following order in the employment of the minister's time: The morning for study; the afternoon for visiting; the evening for services and home. This order will generally hold good; but in some cases circumstances will of course make it wise to alter it. Chalmers' plan was to give, "Nine to one to his study; one to four-thirty for recreation; four-thirty to six, dinner; six to eight, visiting; eight to eleven, to letters and literature." But for most men the rule of Dr. T. L. Cuyler is better: "Study your Bible and other good books in the morning; the door-plates of your people

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[1] W. H. O. Smeaton, "The Medicis," p. 40.

in the afternoon." Whatever order you may determine upon, remember "In the morning—solitude."[1]

It will be of interest here to note the working hours of authors. Carlyle tells us that his monumental work, "The French Revolution," was completed by working six hours a day. Bancroft, the historian, was accustomed to work seven hours before the clock struck two in the afternoon, but did it in two instalments, commencing at five in the morning. We are told that "Gladstone's daily itinerary is somewhat as follows: About ten o'clock in the morning he is in his study, and reads and writes steadily until luncheon, which latter function takes about half an hour, and then he retires again for more work. After this comes a drive, and then after dinner another period of reading. He continues with great regularity the severe course of study which he mapped out for himself upon retiring from public life." The late Doctor McCosh, once president of Princeton College, heard, as a student in Scotland, Chalmers deliver a lecture on "Systematized Work, Rest, and Exercise." To the sound maxims there learned he credited much of his success, and always worked ten hours a day. Mr. Crockett, the novelist, does most of his creative work, strangely enough, before breakfast, rising at half-past four. It will be better for most of us to follow in the footsteps of W. D. Howells, who gives from nine to one to the writing of those stories which have delighted his generation. The hours of Doctor Watson of Liverpool (Ian Maclaren), are practically those of the order we have recommended to be observed: He "works from nine to one, thus securing four uninterrupted hours for study. After lunch he goes out to pastoral work or to some public meeting. Correspondence occupies him till dinner, and if the evening is free from outside engagements, he again writes till eleven."

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[1] Pythagoras,

With the schedule of this author, who is also a minister, we pass on to offer a caution against overwork. Ministers are too apt to lay the flattering unction to their souls that they are overworked. Unwisely worked possibly they are; but we believe that nine-tenths of the alleged breakdowns from brain work are due to other causes. The nail, if not the minister, is thus squarely hit on the head by one whose long-continued service proved that he practised what he preached: "It is the want of method, not the excess of toil, breaks down a clergyman."[1] Ministers as a class are not overworked. They must do a good deal of hard work, and many of them have to work harder than they should; but were they to take the place of some newspaper editor or busy merchant, there would be no more talk of overwork. "The excited restlessness and fuss so familiar in modern clerical circles," of which Archbishop Tait bids us beware, will do more to break down a man in the ministry than almost all other causes combined. Let a minister be punctual in keeping his engagements, methodical in the ordering of his time, and his ministry in its place will be as useful as that of Hugh Stowell Brown, to whose lifelong ministry in Liverpool we have before referred. From his private diary we cull the following account of a Sunday's work: "I call to-day's work pretty full. Morning service as usual. Afternoon a baptismal service, with address. Perhaps seven hundred present; several young people baptized. Evening the usual service, and after that to Solway Street on foot and Lord's Supper administration there all by myself. Came home not in the least tired, and ate a mighty supper, and sat talking and reading and walking about the dining-room until after one A. M. It was certainly twelve hours of incessant work—brain, heart, and voice; and I never felt better than I do now after it. Nothing extraordinary in the amount; it is of common, almost constant occurrence; but I make a note of it, as it were once for all, and I feel thankful for the health and strength given to me. In these services the prayers of course are extempore, and the preaching without a scrap of paper or note of any kind, so that the mind is on the stretch all through the day. . . I have been able to do this without a break for twenty-eight years."

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[1] Ezra Stiles Gannett, "Life," p. 158.

3. Enough has been said to show the importance of the minister resolutely persisting in keeping these hours for study and work. Better far to be "slave to a bell and vassal to an hour" than fitful, unpunctual, and indolent, as the minister who has no

fixed working hours will almost certainly become. Against these temptations the minister should set himself to battle, and one of the chief secrets in employing his time to the best advantage is to learn that he should always be beforehand with his work. We can only write at ease as a sufficient margin is allowed before the publisher sends for the copy or the congregation gather for the sermon. And a pastoral call that is made on the jump is apt to be one neither satisfactory to the minister nor appreciated by the parishioner. To get thus beforehand with his work, Phillips Brooks—and none surely administered a larger parish than he—was accustomed to return from his holiday five days before its expiration, and the same forethought is noticeable in all that he did. Like Richard Baxter, he " never seems to have been bustled; but he was always busy, and thus he found time for all he had to do."

There is na workeman
That can bothe worken well and hastilie.
This must be done at leisure, parfaitlie.[1]

Especially should the minister stand up resolutely against mere impulses and whims. He must work when he does not feel like it; the liking for it will come. To quote Phillips Brooks again, " The first business of the preacher is to conquer the tyranny of his moods, and to be always ready for his work. It can be done. The man who has not learned to do it has not really learned the secret of Jesus, which was such utter love for his Father and man, between whom he stood, as obliterated all thought of himself save as a medium through which the divine might come to the human."[1] It was Longfellow's custom never to refrain from writing because he was "not in the mood." He saw in the mood "reluctance to the manual labor of quoting one's thoughts, perhaps to the mental labor of setting them in order," which he characterized as "often sheer laziness."

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[1] Chaucer.

It is the methodical man who has time, and it is the methodical man who does things worth while. We gaze with amazement at the shelf of books written by Dr. Rudolf Stier and wonder how one man could have completed so much. But those works are a monument to method, for "upon his study table there habitually lay a note-book upon one page of which was noted down what was each day to be done, and upon another page what he had accomplished. Thus he could tell just how each day had been spent."[2]

4. The minister may expect to encounter times of discouragement and periods of intellectual dearth, when the pastoral visit becomes irksome and the sermon well-nigh impossible.

> My pens are all split,
> And my ink-glass is dry;
> Neither ink, common sense, nor ideas have I.[3]

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[1] "Lectures on Preaching," p. 65.
[2] "Life of Dr. R. Stier," p. 282.
[3] Cowper.

All preachers have such seasons. No religious biography that has not its page or pages of such record. Whatever the causes, the cures are near at hand, and while easier to advise than to practise, we offer them in closing this chapter:

(1) Do not let yourself worry. The temptation at such times is to be worried into an activity which is not natural. "Among all the wretched, I think him the most wretched who must work with his head, even if he is not conscious of having one."[1]

(2) Rest yourself from one kind of work by doing another. One of the secrets of Joseph Parker's constant freshness is thus recorded in his life: "One precaution he carefully observed—to have always on hand, even in the study, two very different kinds of work. Variety, he found, kept the mind from staleness and from strain."[2]

(3) Read, but read favorite authors whom you have found stimulating to thought, and at such times do not be afraid to read novels, for the light literature so called is fitted for the light head.

(4) Carefully abstain from composition. Such periods are not to be confused with those times of mood, to which reference has already been made. Exchange pulpits with some other minister or relieve yourself of your routine work by taking a few days' absolute rest, at any cost. Dr. Samuel Johnson's dictum holds true, "He that is himself weary will soon weary the public."

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[1] Lessing.

[2] William Adamson, "Life of Joseph Parker," p. 513.

(5) Pay especial attention at such times to health and exercise, for more often than not the causes are mainly physical.

Prepare for such a season of discouragement which often follows the first interest and excitement of settling in a new parish. "It is a common thing, almost universal, for a person newly settled to get discouraged and run low somewhere about the close of the second year. Some break down. Others work up all their ideas, and grow discouraged and lazy, preach hasty, extempore sermons; and are either dismissed, or living through and seeing the danger, begin to rise and grow. And this has been the turning-point with many a man."[1]

Thus in his disposal of himself, the arrangement of his resources, the employment of his time, the minister at work will commend himself to his fellows. For him the dead-line in the ministry will recede, and it will be long before he says: "I am too old, O king, and slow to stir; so bid thou one of the younger men here do these things."[2]

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[1] Dr. Lyman Beecher's "Life," Vol. II., p. 250.

[2] Herodotus.

HOURS OF DEVOTION

SUMMARY

I. What is Meant Here by Hours of Devotion. Illustrated from
  1. Scripture.
  2. Eminent ministers.

II. Why Such Hours are Specially Needed.
  1. To preserve and increase spiritual power in the ministry.
  2. To prepare for active service.
  3. To protect against dangerous tendencies.

III. How Such Hours Should be Spent. ✓
  1. In prayer.
  2. In solemn covenanting with God.
  3. In meditation.
  4. In devotional reading. (1) Books of devotion. (2) Religious biography. (3) Devotional poetry.

Concluding Counsels.

VI

HOURS OF DEVOTION

I. By hours of devotion we mean Special Seasons of Retirement for Quiet Meditation, for Prayer, and for Devotional Reading, distinct from the daily exercise of prayer and meditation. We counsel that a regular time be set apart for this exercise, and that it be jealously preserved. Saturday evening is very suitable for most ministers; but see to it that the Sunday's work be all complete, the mind free from pulpit worry and at ease. This has been a common custom among our most effective preachers. In the "Life of Thomas Boston" we read that "the intervening rest of Saturday (after finishing his sermons on Friday) secured for him a greater reserve of strength and freshness for his Sabbath ministration."[1] The Saturday evening for quiet thought and prayer was religiously set aside also by John Angell James, whose ministry of forty-seven years at Carr's Lane Church, Birmingham, remained sweet and true to the last: "He always read on Saturday evening books which powerfully moved the religious affections or which assert the awful dignity of the ministerial office."[2]

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[1] P. 76.

[2] R. W. Dale, "Life of John Angell James," p. 607.

We need to remember that a preparation of heart is quite as essential as a preparation of head to perform perfectly the duties with which we are entrusted.

1. We seek illustrations of this truth in the pages of Scripture, which ring with calls to prayer and devotion, and are filled with instances of this call heard and heeded. It was as David the king "sat before the Lord" that the desire was born within him that he should build a house for God to dwell in,[1] a desire which was to come to its perfect fulfilment in the glory of the temple of Solomon; and it was as Daniel "set his face unto the Lord God" that Gabriel touched him "about the time of the evening oblation."[2] But not to multiply illustrations from the Old Testament, we come at once to the example of Christ, with whom the hour of great action followed constantly on the hour of special devotion. "Rising up a great while before day" he goes forth "into a solitary place";[3] and after some great miracle of power, such as the feeding of the five thousand, we find him departing "into a mountain apart to pray, and when the evening was come he was there alone."[4] Only when he feels the touch of his Father's hand does he come down from the mountain or appear from the desert. Then the preaching of the sermon at which men marveled, the teaching of the disciples who were to found his church, and even the raising of the dead,

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[1] 1 Chron. 17 : 1-16.

[2] Dan. 9 : 3, 4.

[3] Mark 1 : 35.

[4] Matt. 14 : 23.

seemed work easy and simple. In all the acts of his daily life we find that "wonderful mixture of devotion" which speaks of the hours of communion with God which had preceded. If these hours were necessary for our Lord, must they not also have the first place in the life of his minister? Only in such hours shall we begin to understand the meaning of those words, "who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears unto him that was able to save him from death and was heard in that he feared."[1] The apostles' example followed close on that of their Lord. When the choice of the first deacons was to be made the Twelve bade the brethren, "Look ye out among you seven men of honest report," while they themselves were to "continue steadfastly in prayer and in the ministry of the word."[2] Paul's care for the churches is nowhere more plainly shown than when he declares to the Romans, "Without ceasing I make mention of you always in my prayers,"[3] and he can find no higher commendation of Epaphras, whom he praises to the Colossians, than this: "Who . . . always laboring fervently for you in prayers that ye may stand perfect and complete in the will of God."[4] Praying without ceasing was Paul's great safeguard against danger; and having bidden the Ephesians put on the whole armor of God, he follows his description of that armor with the words, "Praying

Apostles
[illegible]
Paul

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[1] Heb. 5 : 7.
[2] Acts 6 : 4 (R. V.).
[3] Rom. 1 : 9.
[4] Col. 4 : 12.

always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."[1] It was because John "was in the Spirit on the Lord's day" that he "heard behind him a great voice,"[2] and it is only as we are in the Spirit that we too shall hear that voice revealing unto us things divine for the comfort of the people whose ministers we are.

2. The experience of eminent Christian ministers confirms the testimony of Scripture. We cannot do better than quote the words in which they acknowledge what such hours of devotion have meant to their lives, or to note the record which other hands have made of their custom and practice.

(1) Joseph Alleine, of whom it has been said that "sometimes he would suspend the routine of parochial engagements and devote whole days to these secret exercises, in order to which he would contrive to be alone in some void house, or else in some sequestered spot in the open valley."[3]

(2) Jonathan Edwards "enjoyed sweet hours on the banks of Hudson's River, in sweet converse with God." His inward sense of Christ "he knows not how to express, otherwise than by a calm, sweet abstraction of soul from all the concerns of this world. . . Far from all mankind, sweetly conversing with Christ, and rapt and swallowed up in God."[4]

(3) David Brainerd, whose journal we commend

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[1] Eph. 6 : 18, 19. [2] Rev. 1 : 10.

[3] Stanford's "Life of Joseph Alleine."

[4] Phelps' "Still Hour," p. 11.

later as a book of devotion, is thus described by Jonathan Edwards, to whose daughter he was engaged: "His life shows the right way to success in the works of the ministry. He sought it as the resolute soldier seeks victory in a siege or battle; or as a man that runs a race for a great prize. Animated with love to Christ and souls, how did he labor always fervently, not only in words and doctrine in public and private, but in prayers day and night wrestling with God in secret and 'travailing in birth' with unutterable groans and agonies until Christ were formed in the hearts of the people to whom he was sent."[1]

(4) Prayer was the vital breath also of that hero of the cross, Fletcher of Mandalay. While holding communion with his God, he seemed to lose all sense of time. Once, we are told by one who was present, he was so filled with the sense of God's love that, being able to contain no more, he cried out, "O my God, withhold thy hand, or the vessel will burst!" Another of his friends narrates how even in his earlier life his first salutation was, "Do I meet you praying?" Sweet indeed was the usual reply if ever the misconduct of an absent person were mentioned, "Let us pray for him." Throughout his whole life Fletcher seemed to be ever climbing that ladder which connects earth with heaven.

(5) The testimony borne to the life of Payson in that charming book, "The Still Hour," is like

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[1] "Life of David Brainerd."

those already mentioned. "We read of Payson that his mind at times almost lost its sense of the external world in the ineffable thought of God's glory, which rolled like a sea of light around him at the throne of grace."[1]

(6) Henry Martyn, the story of whose life has been such an inspiration to thousands of his toiling brethren, describes an experience that came to him: "In my first prayer for deliverance from worldly thoughts, depending on the power and promises of God for fixing my soul while I prayed, I was helped to enjoy much abstinence from the world for nearly an hour. Afterwards in prayer for my own sanctification, my soul breathed freely and ardently after the holiness of God, and this was the best season of the year."

(7) F. D. Maurice, that philosopher whose words were not always understood, but who ever moved men by his Christlike life, is thus pictured in a sacred moment: "Very frequently if one came into his room at all suddenly, the result was to make him rise hurriedly from his knees, his face reddened, and his eyes depressed by the intense pressure of his hands, the base of each of which had been driven and almost gouged into either eye-socket, the fingers and thumbs pressed down over forehead and head. The Greek Testament open at some special point which had occupied him at the moment he kneeled down lay on the chair before him."[2]

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[1] Phelps' "Still Hour," p. 9.

[2] "Life of F. D. Maurice," Vol. II., p. 285.

(8) Among the papers of Francis Wayland a letter was found dated Maulmain, March 17th, 1838, written by Adoniram Judson, which shows the deep devotional life, as well as the moral courage, of the great missionary: "Allow me to hope that amid your arduous engagements you will not forget every day and hour to maintain a close walk with God. You have probably none about you who would care to exhort you to this. How much I feel the necessity of being exhorted myself, and how difficult I find it to attain even for a moment to 'that beauteous light I see from afar' I cannot express. But we may be sure that this will be worth worlds to us when we come to die."

(9) The name of Andrew A. Bonar has doubtless already occurred to the mind of many reading this chapter. With Bonar the claim of devotion was supreme. "Unless I get up to the measure of at least two hours in prayer every day," he writes, "I shall not be satisfied." But this lesson was not learned at once. "I was," he says, "living very grossly, laboring night and day in visiting, very little prayerfulness. I did not see that prayer should be the main business of every day." From these hours of devotion there came a strength which enabled him to do his labor without exhaustion, and to bear everywhere with him that bright peculiar influence which cheered the sick in their pain, and opened the hearts of men for spiritual conversation as naturally as did Jesus by the wellside of Samaria.

(10) Dr. Alexander McLaren once wrote to Dr.

W. J. Dawson, then an unknown student for the Methodist ministry, a letter in which is found his own deep secret: "I have always found that my own comfort and efficiency in preaching has been in direct proportion with the frequency and depth of daily communion with God. I know no way in which we can do our work but by: *a*. Quiet fellowship with him; *b*. resolute keeping up of a student's habits. . .; and *c*. conscientious pulpit preparation. The secret of success in everything is, trusting God and hard work."

We read reverently such pages as these from which we have quoted. They reveal those sacred times which are to be pondered rather than much spoken of. They reveal likewise the source from which came the strength that resulted in the eminence which the world beheld. Such experiences will be found repeated in all lives that are truly great, for, after all, greatness is only goodness become visible in deeds and audible in words. The strength for such deed and word is found for all in just such hours of devotion and communion with Christ.

II. Having now in mind what is meant by hours of devotion, we are ready to ask the question, Why Such Hours are Specially Needed by the Minister? We give three reasons:

1. To preserve and increase spiritual power in our ministry. If we are to do greater works than our Master, as he has promised, we must possess that power to raise a soul from the dead which he

manifested also in raising a body from the grave. The key for ministerial success in this direction is close to our hand: "Ye shall receive power, after that the Holy Ghost is come upon you." Only as this spiritual power is enshrined in our own hearts shall we hear our people declare, "When our pastor prays, it is right into the heart of God. When he preaches, it is right into the heart of the sinner." [1]

2. To prepare us for active service. The people may complain now and again if their minister goes away to the mountain or to the desert; but they will not complain when he returns to them with new-found power. In scientific thought this quiet is also imperative, as well as in the Christian ministry. The advice given by Darwin to young Romanes may well be noted here: "Above all, Romanes, cultivate the habit of meditation." A monastic life is not called for in the ministry of to-day, but God does often take his children apart to teach them. For forty years Moses dwelt in the wilderness before he did his great work of deliverance. Elijah, for an equal length of time, dwelt also alone. John the Baptist was a man of solitude, and Jesus took much time to be apart with God. In Arabia, Paul for three years dwelt quietly with his new-found Lord, and it was upon the lonely "Isle that is called Patmos" that the Revelation came to John. In the same loneliness dwelt Luther in the Wartburg, Bunyan in the Bedford jail, and Wesley in his secluded

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[1] Baron Stow, "Life," p. 123.

chambers.[1] In such loneliness the minister will receive his best preparation for active service, for "while I was musing, the fire burned."

3. To protect us against some dangerous tendencies in our ministerial work. "Then I saw that there is a way to hell even from the gate of heaven." This old maxim, from "The Pilgrim's Progress," recalls a pathetic passage in the life of F. W. Robertson, in which he points out that no man is more in danger of losing his own soul than is the minister. While it is true that the moral dignity and the sacred objects of a minister's work inspire him with a confidence not easily baffled, and that there is much of heaven "naturally connected with an office whose sole business is to conduct men thither,"[2] yet without hours of devotion the Christian minister is too apt to become "salt that has lost its savor." Among these dangerous tendencies we mention:

(1) Over-familiarity with divine things. Like "daily handled fire," even God's word may sear and harden the soul that handles it, and the perpetual life and freshness of spirituality is thus in grave danger of being dissipated. The very bloom and luster of the higher Christian life may be brushed off and dimmed by over-handling if means be not taken to prevent it. Unless meditation be cultivated the fragrance departs from the life of a busy minister and his pulpit loses its force and

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[1] George F. Pentecost.

[2] D. P. Kidder, "The Christian Pastorate," p. 553.

grip. Devotion is "a fine corrective for that spiritual hardening to which the priestly life is continually exposed."[1]

(2) Narrow and unworthy views of the ministry. It is easy to slip, almost unconsciously, into the way of looking at the ministry as a profession, as simply the fulfilment of so much work for so much remuneration. Natural as this is it must be avoided by all means. That dread of "hereditary clergymen" to which Dean Hook confesses is a dread felt by all good men who would constantly feel in their ministry the same divine impulse that first brought them to it. We must keep our heads above the clouds, our only thought being how the Lord may be glorified.[2]

(3) The strain of a life of aggressive activity. The minister is committed to a life of aggressive conflict. He must constantly fight sin, and the nature of his work also forces him to inform himself on the controversies of Christendom. But how much more than such conflicts as these is religion! It is a great misfortune for a minister to overdevelop the combative side of his nature, firing at every head which he sees above the battlements of the enemy. Necessary as it is that we should be good soldiers of Christ, we have need also to beware lest we forget the devotional side of our lives. In fact, the one is the corrective of the other, for "devotion is by far the best sedative to excite-

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[1] "Church Quarterly Review," April, 1896, p. 241.

[2] John Watson, "The Clerical Life," p. 132.

ment."[1] The life of controversy which Phillips Brooks lived in Philadelphia calmed down in Boston to the life which dealt with principles and was devoted largely to realms apart from political strife. A minister's highest usefulness, we believe, is only attained when he learns that happy mean between glittering generalities and too personal application, "Little as I have lately got of separate moments, it is a great blessing and it is clear that to get it is one's true work,"[2] is the conclusion to which many besides Archbishop Benson have come in the work of the ministry. While we are constantly learning that religion needs to be carried into business in our country, still we all know what Dr. John Hall meant when he wrote, "In Europe people do not enough carry religion into their business. Here I think they carry business into their religion a good deal."[3] Remember that religion, as the minister lives and preaches it, must be oil upon troubled waters, as well as a firebrand hurled against the enemy's encampment.

(4) In recounting the dangers of ministerial work we must not omit the infirmities of our own nature, such as personal ambition, vanity, and self-consciousness, to which lives lived so much in public are peculiarly liable. We are told how Doctor Bonar—the story has been credited to others and is indeed of general application—in the early

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[1] "Life of Cardinal Manning," Vol. I., p. 438.
[2] "Life of Archbishop Benson," Vol. II., p. 29.
[3] "Life of Dr. John Hall," p. 162.

days of his ministry, after a Sabbath of unusually successful work, was alone in his study. To him a majestic personage appeared and offered to weigh with his scales the measure of his zeal and analyze it in the crucible which he carried. Very willingly the young minister submitted to the test, and this was the result: Of one hundred parts, bigotry was ten, personal ambition twenty-three, love of praise nineteen, pride of denomination fifteen, pride of talent fourteen, love of authority twelve, love of God four, love of man three. Whether or not this story is true, do we not all as ministers of Christ need to place our zeal in the crucible of truth and, as the result is known, cry with Paul, "Where is boasting?" This danger of the flesh is thus well portrayed by James Martineau: "The native prophetic fire often burns into false heats of impatience and presumption upon young hearts, and tempts them to decline the toils and despise the discipline of steady culture. But this belongs to its human infirmity, not to its divine excellence, and entails the curse inseparable from pride and conceit." Enough has been said of this matter to show how necessary it is that we, in the performance of our sacred duties, pray often to the Lord of the harvest that as we try to do his work he will blow away the chaff and save only the wheat.

III. How should these Hours of Devotion be Spent?

1. Prayer, as of first importance, has the first place. To prevail and "have power with men"

we must first prevail and "have power with God." That ministry which is attended with unction will be attended with success, as is illustrated in the life of William Wilberforce, where we find this resolve: "Pray for pardon, acceptance, holiness, peace; for courage, humility, and all that I want; for love and heavenly-mindedness. . . Pray for my country, both in temporal and spiritual things. . . Pray for political wisdom. . . Think over my enemies with forgiveness and love, over my friends and acquaintances, and pray for both."[1] We have need to pray for our people as well as for ourselves in such quiet hours. We recall how Samuel Martin was accustomed to shut himself up in Westminster Chapel from time to time, stopping at each pew in order, and kneeling in prayer for those who usually occupied it. The minister, both as pastor and preacher, can only save souls as he spends much time in secret prayer. Nay, he can only save his own soul and walk himself in the way of God's appointing as he often heeds the injunction, "Be still, and know that I am God." The minister who prays for his people is the minister for whom the people will pray. If we choose the proper time and place, it is well to say to certain of our people, "Don't forget to pray for me, whenever you have the King's ear."[2] Pray the most when you feel like it the least. Then the need is greatest, and He who is the resurrection and the life shall breathe upon the dry bones that they may live, and you shall know again the joy of his salvation in that divine and life-giving harmony, which "of stones can raise up children unto Abraham."

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[1] "The Life of William Wilberforce," by his sons, Vol. II., p. 210.

[2] C. H. Spurgeon.

2. The hours of devotion which begin with prayer should also contain moments spent in solemn covenanting with God. By this we do not mean microscopic self-examination; rather let God "make diligent search." "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."[1] It is only as we confess our sins before God, and are assured of his gracious promises that he will in nowise cast out those who thus come to him, that we can receive him with our whole hearts, as Prophet, Priest, and King. From such solemn covenants have come the most blessed ministries, and in such earnest dedications of ourselves to God we learn to read aright the dread of Paul, "Lest having preached to others, I myself become a castaway." On the fly-leaf of the pocket Bible of the lamented Dr. Maltbie Davenport Babcock the following covenant, which it would help all to copy, was found written: "Riverdale, N. Y., November 7, 1899. Committed myself again with Christian brothers to unreserved docility and devotion before my Master."

3. We mention also the importance of meditation. No man should withdraw himself from the thud of the steam-hammer and the whistle of the locomotive.

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[1] Psalm 139 : 23-34.

We should all live in the midst of men and women who are dependent upon their industry for their daily bread, and in the good relations subsisting between men should rejoice to find our "bit of blue sky."[1] Yet there are other places where the sky is blue, and among them those quiet anchorages where we lie still and the heart is fixed on God. "Contemplation is fire, unction, ecstasy, savor, rest, and glory,"[2] and in it we ever find a source of peace and joy. In the silence, called by St. Ambrose "the conversation of God," we shall acquire that strength and happiness of eternal truth which this age of rush and noise and fussiness specially needs. In the right direction are those "quiet days" and "retreats," which are now not uncommon even among bodies of Protestant ministers. Whether these times of meditation are held in the company of others, or alone by ourselves, the mind of the Lord will be declared in them to heart and conscience, and his face imprinted within will reflect for us his saving judgments and his secret approvals.[3]

4. Devotional reading will be found most helpful. Before giving a list of such works as are useful for this purpose, we note the caution that they must be read devotionally, not in haste or in a "business-like" way. These books, as Emerson says of the "Imitation of Christ" and "Thoughts of Pascal," "are for the closet, and to be read on bended knee."

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[1] "Life of Bishop Frazier," by Thomas Hughes, p. 242.

[2] "Sons of Francis," by Ann Macdonnell, p. 71.

[3] "The Cure of Souls," by John Watson, pp. 299-301.

We classify devotional reading, for the sake of convenience, under the heads of Books of Devotion, Religious Biography, and Devotional Poetry.

(1) Books of Devotion.

a. Some of these are of ancient date, such as the "Confessions of Augustine," about whom Spurgeon said: "No man will so minister to a minister as Augustine." "The Imitation of Christ," by Thomas à Kempis, probably lies on the bookshelf of more ministers than any other book save the Bible. We especially commend "The Practice of the Presence of God," by Brother Laurence.

b. The Puritan age will be found rich in books of this nature. We mention Jeremy Taylor's "Holy Living and Dying"; Baxter's "Reformed Pastor," and "Saint's Rest"; Bunyan's "Grace Abounding," and, of course, his "Pilgrim's Progress"; Leighton's "Commentary on the First Epistle of Peter." A prominent place must be given to the letters of Samuel Rutherford, the godly pastor of Anwoth, which glow with intense and holy devotion, and which are characterized by Cecil as "one of my classics." Bishop Thomas Wilson's "*Sacra Privata*" and Pascal's "Thoughts on Religion" are both of great value.

c. The eighteenth century, though not so rich, yet gives us at least three books which should not be passed over. These are Doddridge's "Rise and Progress of Religion in the Soul," Adams' "Private Thoughts on Religion," and Jonathan Edwards' "A Treatise Concerning Religion."

d. The list of modern authors commended for purposes of devotion will naturally be longer, though not more valuable, than those lists which have already been given. We cannot, of course, pretend to give all that are well worthy of mention, but only those which have been found personally helpful: Goulburn's "Thoughts on Religion"; Phelps' "Still Hour"; James Hamilton's "The Mount of Olives"; Sheppard's "Thoughts on Private Devotion," a book which powerfully impressed James Martineau, whose "Endeavors After the Christian Life" should also be mentioned; Tholuck's "Hours of Christian Devotion"; "The Addresses to Candidates for Ordination," by Bishop Wilberforce; "The Mission of the Comforter," by Julius C. Hare; Pusey's "Addresses to Companions of the Love of Jesus"; Kempe's "Companions for the Devout Life"; Thomas Binney's "Four discourses on the Closet and the Church"; "The Sermons and Addresses of Drummond," and of Phillips Brooks; George Mattheson's "Hours of Retirement," and in fact almost any book that comes from his pen; Moule's "Private Prayer"; A. J. Gordon's "In Christ"; and T. C. Upham's "Principles of Interior or Hidden Life." The books by F. B. Meyer and Andrew Murray are too numerous to mention, but will be found helpful especially at certain stages in the minister's growth.

It is remarkable how large a number of these works of devotion are by Roman Catholics or Episcopalians of the High Church type. Doctor Dale once expressed to Doctor Fairbairn his conviction that notwithstanding the false theological principles and exaggerated ecclesiastical claims of the Tractarians, " in the devotion of these men a new endowment of the Holy Spirit came into the life of England," and we believe we may truly add, " and of the world." A recent writer of the Roman Catholic communion says: " For one whom our books of controversy have brought round, twenty at least have yielded to the power of our devotions." In the excellence of this devotional spirit we thankfully rejoice with the will to profit and the mind to appreciate.

(2) Religious biography. " The lives of learned and holy men are the most profitable of all books to a minister."[1]

a. The lives of men who have been eminent for holiness: " The Life of Dr. William Marsh," by his daughter; A. A. Bonar's " Memoir of R. M. McCheyne," called by Dr. Theodore L. Cuyler a " perpetual tonic "; " The Life of Cæsar Malan "; " An Account of the Lord's Dealings with George Müller."

That preacher to preachers, F. W. Robertson, chose " when he could as his books of devotion the lives of eminently holy persons whose tone was not merely uprightness of character and highmindedness; but communion with God besides."[2] Well too, may we come to such men for inspiration and light, "for man is the image of God, and all that is most gracious in man reveals God."[1]

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[1] Rev. W. Bull, " Life," p. 339.

[2] " Life and Letters of F. W. Robertson," Vol. I., p. 2.

b. The lives of men eminent for usefulness: "Life of John Angell James," by Dale; "Life of Doctor Chalmers," by Hanna; "Life of John Newton," by Bull; "Life of Kingman Nott," by Nott; "Life of Doctor Todd," by Todd; "Life of Doctor Beecher," by Beecher; "The Autobiography of Finney"; and a book perhaps less known, but equally well worth reading, "The Life of Dr. Constans L. Goodell."

The lives of missionaries are filled with this spirit of devotion. Our space permits us to mention only the lives of Henry Martyn and David Brainerd, and the journals of Wesley and Whitefield.

c. Men eminent for beauty of character: "Life of James Hamilton," by Arnot; "Life of John Duncan," by Brown; "Life of Francis Wayland," by Wayland; "The Letters of the Baroness Bunsen," and "Memorials of a Quiet Life," by Hare; and especially the "Life of Doctor Arnold," by Stanley, and the "Life of Charles Kingsley," by his wife.

The lists here given cannot in any sense be taken as complete. The list of one man will never be that of another, and each of us will make such a collection of books for himself. Have in your library one shelf for your own favorites, to be turned to at those seasons set apart for devotion.[2]

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[1] A. W. W. Dale, "Life of R. W. Dale," p. 521.

[2] Such a shelf was in Professor Pattison's own library, and "The Saturday Night Shelf" was ever held sacred by his children when searching for books. H. P.

In the reading of biography the caution is in place that we do not seek slavishly to imitate those whose lives we read. These men were all very different one from the other, and in being themselves lay their strength. We cannot feel as Brainerd, McCheyne, or Henry Martyn felt, but by their examples we can be stimulated to self-consecration.

(3) Devotional poetry. Among poetry suitable for devotional purposes a list of volumes and separate poems could be mentioned which would form a book in itself. Not to lengthen out such a collection indefinitely, we content ourselves with noting only the following: "Lyra Germanica"; Herbert's Poems; Schaff's "Library of Sacred Poetry"; Keble's "Christian Year"; "Hymns of the Ages"; "In Memoriam"; and W. T. Stead's "Hymns that Have Helped."

We conclude this chapter on Hours of Devotion, having attempted to define their meaning, to give reason for their need, and to indicate how they may be spent, with the following counsels of Alexander McLaren, who is in every way so well qualified to give them: "Dwell in the secret place of the Most High. Remember the saying of the great Reformer, 'The heart makes the divine,' and that other word of the great church father, that 'three things go to furnish the great theologian: prayer, meditative contemplation of the truth already won, and the experience and conquest of temptation.' We must be first and foremost good men if we are to be good students or good ministers. . . The first, second and third requisite for our work is personal godliness; without that, though I have the tongues of men and angels, I am harsh and discordant as sounding brass, monotonous and unmusical as a tinkling cymbal. Only the love of God in the heart will 'fill all the stops of life with tuneful breath' and evoking all the harmonies of the soul, make of our words and works a perpetual anthem, sweet in the ear of God, and revealing him to the hearing of men. Like our Lord we must go to the mount of Olives, when the people go every man to his own house. Then shall we be able, at early morning, and noontide, and evening, to come down to the temple and teach. Then, and only then, will the common people hear us gladly, and men be constrained to say, 'It is not ye that speak; but the Spirit of your Father that speaketh in you.'"[1]

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[1] "Counsels," pp. 23, 24.

CHURCH ARCHITECTURE

SUMMARY

INTRODUCTION.

1. Why this subject needs to be considered.
2. The essentials to a successful study of the subject.

NOTE. Two reasons why Baptist church architecture is distinct from others.

I. UTILITY THE FIRST CONSIDERATION IN CONTEMPLATING THE PLAN OF A CHURCH.

1. The exterior.
2. The interior. The church a place of worship. (1) The shape of the audience room. (2) The place for the organ and choir loft. (3) The pulpit, and principles of acoustics. (4) Provision for the ordinances.

II. SEEMLINESS DEMANDS THAT THE CHURCH SHOULD BE BEAUTIFUL AS WELL AS USEFUL.

Let us "worship the Lord in the beauty of holiness."

VII[1]

CHURCH ARCHITECTURE, WITH SPECIAL REFERENCE TO BAPTIST CHURCHES

THE subject to which we now come is eminently practical. It demands far more intelligent consideration than it has yet received from the ministry. In our theological seminaries little, if any, instruction is given as to the church building. The student graduates from our halls and is turned loose on congregations as ignorant as he himself of the first principles of church architecture, with the probability that at least once in his ministry he may need to build a meeting-house. At such a time some idea as to what the church edifice should be is really almost as necessary to him as is a clear understanding of the trichotomous theory of a man's nature or the precise scope of the Greek aorist tense. That he will have associated with him a building committee helps little, if at all. The ordinary building committee is, if possible, more ignorant of the business in hand than is the ordinary minister. As a rule he and they alike are at the mercy of the architect. And to this hour the architect belongs to a profession with which any man, however uneducated, may number himself. He is not even certificated as is a plumber. Too often he designs and executes the church for his own glory. Very rarely do you find one of the craft who has any clear perception of what may distinguish the Congregational church edifice from the Episcopal, or the Baptist from the Presbyterian. Doctor Guthrie gives voice to a general experience when he writes to a friend: "The children of this world are wiser (than we) in their generation. Theaters are built for good sight. How many churches are not? Stuck full of pillars, roaring with echoes, and God's light of day so dimmed and diminished in passing through painted windows that the Bible or the prayer-book is read with difficulty, the features of the preacher are lost, and he himself appears like a distant object looming through mist. No men appear to be more ignorant of their profession than church architects."[1] To this sweeping indictment there are, of course, notable exceptions; but the minister ought to be equal to controlling the vicious rule, and proving himself intelligently capable of molding the architect to his own ideas. Trinity Church, Boston, was built from the plans of the greatest of American architects. It was superintended by a committee such as perhaps only Boston could furnish, men of culture, judgment, zeal, and business capacity. But Trinity Church is the embodiment of the thought of Phillips Brooks: "His ideas are written in the structure; he supported and stimulated the genius of the architect, turning it to his own purpose,"[1] and so Trinity Church may to-day be regarded in a certain sense as his monument.

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[1] This chapter was written practically as it is here given by Professor Pattison, who was an architect before he became a minister.

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[1] "Life," Vol. II., p. 196.

Before engaging in the enterprise of building a church, the minister would do well to study, if only in a simple and preliminary way, church architecture. In the Middle Ages the ecclesiastics were their own architects, and to their taste, as well as to their devotion, we owe the great cathedrals of Europe, to see which it is worth crossing the Atlantic.

Since this book will fall into the hands of many Baptist ministers, a special remark on Baptist architecture will be useful. Baptist church architecture is distinct by virtue of two points. It is the church architecture of congregationalists; and congregationalism is of all church polities the most democratic. The minister is not a priest. He is one of the people. He cannot be separated from his congregation by a sacred line dividing chancel from nave; nor can he be perched up above their heads in a bird's-nest pulpit, as though he were a speckled fowl of peculiar breed not to be let mingle with "the birds round about."[2] And differing again even from other congregationalists, the Baptists practise a rite which calls for a distinct effort of the architect's art, and which if truly and reverently expressed in the baptistery will preach a sermon of itself.

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[1] "Life," Vol. II., p. 125.

[2] Jeremiah 12 : 9.

I. Plainly in contemplating the plan and design of such a church, the First Consideration will be Utility. The building must answer its purpose. If needs be, we must sacrifice ornament to construction; and as Oliver Goldsmith wrote of one of his literary projects, we must determine "to please by the goodness of our entertainment rather than by the magnificence of our sign." There is beauty in holiness, but not necessarily is there holiness in beauty. It is well that the church building be in good taste, but it is imperative that it be the thing which the congregation needs.

1. For this reason we will not pause just now on the outside of our building, save to say that in common with every one who puts up a structure in the sight of his fellow-men, he who builds a church should have some regard for his neighbor. We have no right to plant down on the street an abortion, ungainly in form, incongruous in outline, imbecile in design, which shall be a perpetual outrage on the neighborhood and an insult to the feelings of the passers-by. There is really no serious conflict—some churches known to us to the contrary—between utility and good taste. When the Baptists of Providence planned their meeting-house, they turned to London for a model, and reproduced one of the most graceful of Sir Christopher Wren's designs. To this hour the spire of that old church is one of the most attractive objects in the city. Its long-continued plea for taste is the pleasant side of a truth which cuts both ways. Too many of our

churches recall the words of Mark Antony—words of which half is certainly true:

> The evil that men do lives after them;
> The good is oft interred with their bones.

2. On the threshold of our church we stop to plead for a large and spacious vestibule. It should be ample enough to contain a fair part of the congregation coming and going. Here can be exchanged the greetings of the people, so as to prevent that irreverent talking, laughing, and whispering so generally perpetrated by active members of the church, deacons, officers of the society's committees, and women of the innumerable organizations which our sisters affect. The babble of various tongues, although due to ignorance and thoughtlessness, none the less offends the true worshiper. This vestibule, if it open on the street, should be sheltered from draughts, so that it can be used in summer-time for meetings of the Christian Endeavor Society or for the weekly prayer-meeting. It will be as near an approach to the open air as our climate in most latitudes allows. The doors into the church should be large and sufficiently numerous; and the same remark applies to the doors from the church into the lecture-room. The main room should connect directly with that, so that an after-meeting can be held with as much ease as possible, and with as little loss of time. There should be, opening out of this large vestibule, a minister's study, ready of access from the street. A minister

should no more have his place of business in his home than should a lawyer.

Passing into the main room, our principle of utility insists that it shall be planned with a view to the work which has to be done in it. The story is told of a famous bishop, that after having dedicated a fine new church he fell into a silent mood, and when some one ventured to ask, "Do you not like our church?" he said, "Oh, yes, it is a grand establishment, with only three faults, you can neither see, nor hear, nor breathe in it." How many of our own churches lay themselves open to these same charges our soul knoweth right well.

Here let us say at once, and with all possible emphasis, that to us it seems plain that the chief purpose of the church is worship. To this act—which is indeed a spirit rather than an act—we are ready to give the widest possible interpretation, but by the assertion we must stand. The church is not a preaching room; it is not designed for the performance of a choir or the gyrations of a quartette; it is not intended for spectacular efforts, or for the promotion of congregational sociability. It is a place for worship.

(1) For this reason the form of the room should be "*churchly*." The more the thought of the worshipers can be saved from the distraction of seeing other people coming or going the better. It is no recommendation of a church that every one can see every one else. We are not met here to compare bonnets. The feeling of curiosity, of criticism, of

interest in trifles, should not be excited or fed. The worship is common worship, and in the ordinary church, so far as may be, it should be family worship. The opera chair is to be avoided as much as the family pew is to be encouraged. The pew, however, should be as low in the back as possible; it should be little in evidence when the congregation is seated, and while comfortable, it should not tempt to repose or sloth.

I have already said that the minister, as one of the people, should, as far as may be, be among them in the act of worship. The old days of the high and narrow pulpit seem to have gone. But the pulpit itself has not gone. The early church introduced the desk because the roll or book was in constant use. Biblical preaching is likely to need a Bible. When the sermon becomes an oratorical display, a piece learned and then repeated by rote, the pulpit will very likely be dispensed with. The minister is no longer one of the people, but takes his place with the actor or lecturer on the stage. The worship of the congregation would be facilitated if it were made possible to kneel during prayer. As it is, one does not wish to inquire what proportion of our people even outwardly assume a position suited to devotion. But for this they are not wholly responsible. Until it becomes usual with the congregation to kneel or at least to lean forward, with the head bowed on the hand, it will be difficult to enjoy undisturbed the exercise of prayer which to some of us seems to be full as important as the sermon itself.

(2) With the question of music we are concerned only so far as its place in the building is under discussion. And our choice would be for an organ on one side of the platform upon which stands the preacher's desk. By building it a step or two above the level of the floor of the church—and this floor itself should rise gently toward the end farthest from the pulpit—and giving ample room for a sufficient choir, the music will lead the worshipers, but not as something distinct from them. The singing will then be congregational; and when the happy day dawns in which the quartette is relegated to the rummage sale of unnecessary lumber—the chorus choir will regain its place as of the people, for the people, and by the people. In some of our churches the choir-loft is placed at the opposite end from the pulpit, and this arrangement has distinct advantages. Mr. Frank Damrosch, when once asked, "Where in the church do you think the choir should be located?" answered: "It is better, as a rule, to have the choir out of sight. I believe that the highest impressions are not made through the eye. The ear, in my opinion, is a more direct way to the soul. When I am listening to the music from a fine orchestra I enjoy it most if I turn my head away, so that I do not see the players, and it is the same way with a choir. Some of the most effective church music I have ever heard was from a choir in a gallery at the back of the church, where the congregation could not see it."

(3) Coming to the sermon, what we have to re-

quire at the hands of the architect is a room in which all can see and hear. We can find little to help us in the design of the cathedral, modeled after the temple, with its altar and sacrifice, rather than after the synagogue, with its desk and exposition of Scripture. Faith cometh by hearing. The principle which Phillips Brooks[1] kept foremost in planning his great church in Boston is the true principle for us. God has appointed the foolishness of preaching rather than gorgeous rites calculated to impress the imagination, by which to save them that believe. The church must symbolize a place for the proclamation of the gospel. This is so self-evident that we may be tempted to think there will be no difficulty in getting just such a room as we need. All the more because so many and such excellent models are ready of access to architect and building committee. The principles of acoustics are not hard to learn; neither is it hard to know what fixtures in a building are tolerably sure to interfere with easy hearing. A dome is likely to give forth an echo; a flat roof not. Galleries will absorb sound, high walls will not. A gallery at the end of the church farthest from the preacher, if bowed outwardly, will probably rouse an echo. A vaulted space behind him will do the same. The old New England meeting-house, modeled after the early Christian churches, was generally good to speak in, and good to hear in. The Gothic—and especially the cheap and tawdry Gothic of many modern churches—full of corners, and angles, and projections, is a very playground of a pandemonium of echoes. But because no intelligent consideration is given to this most important subject we have the same experience as a worthy Scottish elder, who said not long since that in his church they were "grievously troubled with the *agnostics* of the building." The late Doctor Wayland, commenting on a fashionable church known to him, wrote: "There were, it is true, one or two trifling defects. The people could not see; they could not hear. The remarks of the minister were a sort of confidential communication to the rafters. What the people heard was at second-hand, after the echoes had done with it. The church humbly requested the architect to make some changes which would obviate these defects. He replied in a somewhat lofty tone that he could not consent: 'The changes would not suit the style of the architecture.'"

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[1] "Life," Vol. II., p. 126.

This matter is one in which the preacher is directly and closely concerned. His comfort, and more than his comfort, his efficiency are both in question. He should aim at building a room in which it shall be not only easy to hear, but hard not to hear. He should study the principles of sympathetic construction. We have admirable examples of churches in which the speaker is in touch with his people from the first moment when he rises to speak. And alas, if dreadful warnings can help us to beware, we have churches in which it is almost impossible to obey the injunction to preach the gospel to every creature. We have in mind a church with many admirable features, but which consists chiefly of an excessively ornate baptistery and an exceedingly active echo. We are tempted, in the remembrances of many a sermon delivered under circumstances which made it, as the old Puritans would have said, both "pious and painful," to agree with one of our writers when he says: "We do not know whether decapitation would be considered sufficiently severe punishment for an architect who should keep on constructing houses so imperfect in this important respect as many churches and public halls are. He might be forgiven seven times, but we think it would be a mistaken charity to forgive him seventy times seven."

(4) The main room in the Baptist church building is a place of worship, and it is also a place for preaching; but it is more. Two ordinances, very simple but very impressive, are to be provided for—baptism and the Lord's Supper. If the organ flank the pulpit on one side, the baptistery may very well be placed on the other. It should never be on the platform back of the pulpit. It should be in full view of the congregation from all parts of the room, and it should be always open. So few architects know anything of Baptist ways that the minister must himself see to it that ample space is provided for dressing-rooms. The baptistery should have sloping ends, not steps, and it should be easy of access from the back. Great care should be taken to keep it neat and in good order, and nothing

should be done by which the seemliness of the ordinance may be diminished. The table used at communion should be used for nothing else. It should not be loaded with flowers, or employed for writing purposes, still less (as I regret to say has been done) should it be degraded by making it the prop for a stage for lyceum lecturers or stereopticon entertainments. These, indeed, should not be held in the church at all.

II. But when we have urged that utility is the chief consideration in planning our church, when we have insisted that it must serve the purposes of devout worship and respond to the demands of the sermon and set forth in a decorous way the two beautiful ordinances of our faith, is there nothing further to be said? In answer to this inquiry we would remind you that honor and majesty are before Jehovah; that strength and beauty are in his sanctuary.[1] The church should not only be commodious, it should also be beautiful. Let us say frankly that in our judgment much can be urged in defense of the old-fashioned meeting-house, with what has been called its "look of quiet, respectable ugliness."[2] It was reared by men who believed that "He who was born in a manger, should be preached in a barn,"[3] and who had the courage of their convictions. On the other hand, much can be urged in defense of Phillips Brooks' words about his study: "I believe that I have a right to live here with this beauty and luxury about me. I enjoy it all, and I do my work as a Christian minister better for having these surroundings. A man is no better Christian for wearing overalls than for working in a beautifully furnished study. He can be one in either situation, if only he have the spirit of Christ." [1] David was honored of God, and not reproved, when he said to the prophet, "Lo, I dwell in a house of cedar; but the ark of the covenant of the Lord remaineth under curtains." "Do all that is in thine heart," was the answer of Nathan, "for God is with thee." And from that thought that God's house should be not less fair and well furnished than his own sprang, in time, the temple at Jerusalem, exceeding magnificent. God has himself reproved the rigid and pernicious spirit which, measuring the mission of religion by its own narrow standard, challenges the consecration of beauty to his service with the inquiry: "To what purpose is this waste?" There is, as Darwin found out to his delight, "a tendency in nature to ornamentation." "Verily," as Tennyson said when he pointed reverently to the rose, "God has taste." The wholesome insistence of that great apostle of practical Christianity, Thomas Guthrie, needs still to be sounded forth now and again, "There is no sin in beauty, and no holiness in ugliness." Architecture is so far moral that it writes in stone "every nation's vice or virtue." [2] It is so far religious that it embodies the faith of the worshipers in all the centuries. The faith of the Puritan is to be spelled out in the old plain meeting-house, and not his faith only, but also his fear; his dread that with the eye for beauty in the church design and furnishing would come back the banished religion of vain ceremonials and sensuous forms against which he had lifted up his earnest voice and shattering fist. Many years ago the late Dr. R. W. Dale, of Birmingham, invited us to write for a magazine of which he was then the editor, and when we proposed the subject of "Congregational Church Architecture," he demurred in a letter which breathed the very spirit of the Puritan. "What," he asked, "could be said on the subject? All that was needed in a meeting-house was four walls, a floor, and a roof." His biographer writes of him that Doctor Dale "feared that the adornments of religion—music, architecture, eloquence—which gratify the taste and stimulate the emotions were blinding men in our times to the essential realities of faith."[1] To quote his own words, "The shadow of Peter passing by may heal the sickness of the nations, but it will only accomplish that beneficent result if Peter's heart is occupied with the supreme work which the Master has given him to do." Yet there was healing in the shadow, and provided it be not made supreme, so is there joy and peace and inspiration in the church which is beautiful as well as serviceable. We may easily get back of the era of the splendid cathedrals of the Middle Ages, which without doubt clouded the faith they enshrined, and gave no adequate expression to the simplicity of our Christian religion. Doing so, however, we come on no desolate region over which ugliness broods like a nightmare—as it does over some of our church buildings to-day.

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[1] Ps. 96 : 6. [2] Newman Hall's "Life," p. 316.
[3] Stanford, "Life of Doddridge," p. 123.

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[1] "Life," Vol. II., p. 788.

[2] Ruskin, "Crown of Wild Olives," pp. 55, 60.

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[1] "Life," pp. 353, 354.

"The worship-room," as the word in the New Testament may be rendered, even when at the end of the third century it rose to the dignity of a distinct building, was very simple and unpretending. The believers were poor. There was danger of persecution if they drew attention to the place where they gathered. But when, soon after this time and in the reigns of Christian rulers, the splendid basilicas, which were courts of law or merchants' exchanges, were granted to the Christians for purposes of worship, beauty as well as strength entered into the sanctuary. Now the church of form and design most suitable for our congregational worship—and which is preserved in very simple lines indeed, but still with sufficient closeness to the original in the oblong New England meeting-house—was shown to the world. With our towers without bells, and our spires swaying in the wind, and our echoing aisles and pillars obstructing sight, we have too often aped the medieval pattern—a pattern only to be copied well at great expense—and have lost the lines of the first buildings dedicated to Christian worship, lines which to this hour remain peerless for congregational uses.

In those early days there was no baptistery, for the river or running brook sufficed. When the baptistery came to be built, it was an honest tank, ample, sometimes placed in a building devoted exclusively to the service of baptism. Such a building we cannot have now, nor would it serve any good purpose if we did. But we can at all events copy the honesty of the early baptistery and let it seem to be what it is. It is not a river, but an artificial tank. The pretense that it is something else by means of representations of the banks of the Jordan, with impossible pictures of water which does not move, even though it be a masterpiece of the nearest sign-painter in the village, is too violent an outrage on good taste, as well as too flagrant a sham and make-believe to merit any other treatment than silent and compassionate contempt. It need not be taken seriously. Such puerile vagaries are not likely to become general. They belong to the babyhood of art and to the infancy of religion. The growth of culture and a clearer view of the reverence due to the ordinances of our Lord will make them impossible. The only thing to be feared where they are perpetrated is that they will feed the sensational and spectacular elements in religion, against which Baptists have constantly protested, and which do more than anything else to mar the spiritual teaching of a service that is impressive by its very simplicity.

Of what has been said in this chapter this is the sum: The two main points to hold in view in our church architecture are usefulness and seemliness. We should take care that the main room be suitable for worship, for the delivery of the preacher's message, and for the observance of the ordinances of baptism and the Lord's Supper. Three essentials it must demand, and these are that the people must see, must hear, must breathe. These being secured, we may go on to consider the claims of taste. Let us " worship the Lord in the beauty of holiness." It is no whim or caprice which affects us with reverence in a great cathedral. Inspiration and aspiration are feelings which are involuntarily quickened as we worship there. Daniel Webster burst into tears as he entered Westminster Abbey. The power of association is so great that we must take it into account in building our church. The children growing up in our congregations should not associate religion with a building which violates the first principles of sound taste; they should not associate its ordinances with cheap spectacular devices; they should not associate the preaching of the word with the stage of a theater or the rostrum of a peripatetic lecturer. The design of the building should not make worship difficult. This is the serious fault of the amphitheatrical form, as the lesser fault is that the preacher cannot see and address all his congregation at once. We need travel no farther than the first Christian churches to find an arrangement which, happily, survives in the ordinary oblong meeting-house, and which is at the same time reverent and convenient.

But our main contention is that whatever be the plan of the church, it be constructed with a view to work and to worship. It must quicken such feelings as stirred the soul of Jacob when he awoke from his vision with the words, "Surely Jehovah is in this place," and the soul of Peter, when on the mount of Transfiguration he cried, "Lord, it is good for us to be here." It is no mere "auditorium"—a word borrowed from the theater and sadly suggestive of the congregation which comes to hear a preacher and not to worship God—it is much more and much better than this: it is the house of the Lord. And the main purpose of every room in the church building should be to serve the needs of religion on its active or its passive side. Neither on the mountain nor at Jerusalem can we now fence off the place in which the Father is to be worshiped. He seeketh everywhere in all our congregations for the true worshiper who worships in spirit and in truth. To this ideal everything else is to be subservient. We plead that our church be a place of worship, and that in it we so build and so work that the presence of our Lord may be our continual possession; for "it is he, and not the carven timbers and the jeweled stones which we may bring, that makes the place of his feet glorious."

THE MINISTER AND THE OFFICERS OF HIS CHURCH

SUMMARY

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VIII

THE MINISTER AND THE OFFICERS OF HIS CHURCH

I. In considering the minister and the officers of his church we turn first to the Relation the Minister Should Sustain to the Various Business Officers. We counsel that before accepting a call you secure from the proper authorities a full statement of the present financial condition of the church. Do not enter upon your pastorate under any mistaken conception. This will save you from disappointment afterward, and is one of those matters which can be attended to with ease and propriety before settlement, but which may subsequently be the source of unhappy disagreement.

1. The trustees have charge of the property, and their duties and responsibilities are in many of our States defined by law. The pastor will not vote for trustees, but he may by his counsels secure the selection of wise, vigorous, and reputable men. If possible let them be earnest and active members of the church. The trustees should give a financial report at least once a year at a meeting of all the members of the church.

2. For the treasurer of the church have the best business man that can possibly be secured. Let him firmly refuse to advance any money not already

in hand. If he is a man experienced in church finance he will see to it that every effort is put forth to increase the income rather than to curtail the expenditure. The treasurer should keep a church bank account separate from his own; the failure to do this has resulted in many instances in serious trouble.

The minister had better be present, but not preside, at financial meetings of the church, unless custom or the laws of the church manual require him to be the presiding officer. It is inevitable that the minister should be called upon to advise and suggest in financial matters; but it is unwise for him, as a rule, to take upon himself the oversight and control of them.

II. The Deacons of the Church are in some cases the trustees also; but where it can be avoided such an arrangement seems undesirable, for the distinctive duties of each office if properly attended to are all that should be demanded of any body of church officers.

1. The duties of the deacons are settled,

(1) By New Testament teaching. The passages in the New Testament referring to this subject are only two, but as they are of such weight, and as we shall have occasion to refer to them later, we give them here in full. The first passage is that in which is recorded the occasion which gave rise to the institution of the office: " And in those days when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the He-

brews, because their widows were neglected in the daily ministration. Then the Twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch; whom they set before the apostles; and when they had prayed, they laid their hands on them."[1]

The second passage is the instruction Paul gave to Timothy concerning the deacons: "Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderous, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."[2]

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[1] Acts 6 : 1-6. [2] 1 Tim. 3 : 8-13.

(2) The duties of the deacons are also properly defined by the established usage of the individual church. While this may modify or add to the duties taught in the New Testament, it should never be allowed to supersede them. Dr. John Hall, in an article devoted to this subject, once expressed the belief that the existence of so many societies in local churches was largely due to the fact that the deacons failed to apprehend their duties. It is certain that a deacon has not done his whole duty when he has passed the bread and wine at the communion, sent remittances to a few and worthy poor, and attended as pall-bearer an occasional funeral. Properly distributed the tasks which a deacon should perform, if he does them for Christ's sake, will crush no one, and we believe that as a whole the deacons in our churches bear their part of the burden nobly.

2. We pass now to the qualifications which should govern the choice of deacons. These have been mentioned in the passages from the New Testament already referred to, and from this instruction we find that nine distinct requisites are made by Paul, and three by the apostles at an earlier date, that should characterize the men selected for this office. (1) Deacons must be "grave," by which is meant men worthy of respect and of weight, or as put by Prof. Walter Rauschenbusch, to whose very able articles[1] on this subject we commend our readers, "Not a light-headed creature that counts for nothing in the community." (2) Deacons must not be

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[1] "Homiletic Review," Nov. and Dec., 1899.

"double-tongued," saying one thing to one man and another thing to another. (3) Neither must they be men "given to much wine"; not self-indulgent or prone to carnal or fleshly things. (4) "Not greedy of filthy lucre" is the next requisite. This we may apply in our day to mean not such as are known to be sharp in trade or hard in business, for to quote Professor Rauschenbusch, "We have not many drunken deacons nowadays, but God rid us too of deacons who never swallow cider, but swallow houses and farms without winking, and who stop short when they come to the tenth commandment." (5) Deacons are to hold "the mystery of the faith in a pure conscience." The word conscience is to be written large over the word orthodoxy, for even God can do nothing with a man who prays but is not pure. (6) Again, deacons must be "proven men"; not beginners or immature; men who have already won their reputation as being worthy of trust. (7) Once more the apostle says, "Let them serve as deacons if they be blameless"; not perfect, for even in a deacon perfection is hardly to be expected, but men whose fellows recognize that their selection to such an office in the church of Christ is fit and right. (8) Deacons also must be men "who are husbands of one wife," a qualification on which we feel no comment is necessary. (9) But while it is not difficult to discover deacons who are not bigamists, still in this day, when fathers and children seem sometimes to have strangely changed places, it is well to remember the qualification which is joined to it, namely, " ruling their children and their own houses well "; in other words, before voting for a deacon we should observe his wife and children.

We turn now to the qualifications mentioned by the apostles in the book of Acts. (10) Deacons should be men of " good report," a qualification which has been touched upon already in mentioning those given by Paul. (11) Deacons should also be men " of wisdom," by which is meant not chiefly men of theological or encyclopedic knowledge, but men of good judgment, common sense, and tact, who when problems arise in the church shall be able to aid the minister in their proper solution. (12) And lastly, deacons must be men who are " full of the Spirit "; " the Spirit—ah, that implies everything—natural character glorified, natural wisdom illuminated, natural determination set on fire." [1]

Applying now these directions for the choice of deacons to the present century and existing conditions, we find ourselves warranted in declaring that deacons should be:

(1) Men of good repute. This is absolutely essential as is shown by its practical repetition in the qualifications referred to in the New Testament passages.

(2) Deacons should have gifts as well as graces—ability as well as piety.

(3) They should be men vigorous in body and in mind. To secure this have some young men in

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[1] Professor Rauschenbusch.

the diaconate, for vigor is contagious, and while old men do young men good, young men do old men no harm.

(4) Other qualifications are ability to work pleasantly with their brother deacons, and respect and love for their pastor.

(5) The deacons should in some measure be representative men, representing the various sections of the church, and representing as well the best which the church contains. Such men are apt to be busy men; but such are needed for deacons, and such will heed the call when appealed to in the highest way. Many such men are too busy to assent to the wish of the pastor or their fellow-members that they accept the office of deacon; but few will be found too busy to take gladly this office, when it is shown them that it is the will of Christ. Happy the church which can say, "It has ever been the happy lot of our church . . . to be blest with deacons who knew how to support their office with dignity without pride, with authority without usurpation, with activity without officiousness."[1]

As we close this list of qualifications we think we hear some discouraged minister exclaim, "Where shall we find such men?" The answer is close at hand. We believe that such men are to be found in almost every church. Look for them among that vast body of men who, perhaps heretofore inactive, have yet been faithful in what they did and gave, often with too scant recognition and appreciation.

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[1] "Life of John Angell James," p. 135.

God pity that church of Christ in the twentieth century which cannot find such men in her fellowship for her deacons, when the church of the first century had no difficulty in securing seven.

3. And this brings us fairly to the right point for considering the election of deacons.

(1) It seems preferable to elect men to the diaconate for a term of years rather than for life; a worthy man can always be re-elected; but if a man is elected for life and proves himself unfit, his removal results in wounds that often never entirely heal.

(2) When a deacon is to be elected the church should be prepared to act intelligently in the matter. The membership may be trained in the subject at the public worship by sermons from appropriate texts, and by bringing the matter in a proper way into the less formal prayer-meeting service.

(3) Consult with the brethren already on the board of deacons as to good men to choose. They with propriety may talk up the matter quietly and feel the pulse of the church.

(4) After a deacon has been elected, we advise that he be publicly recognized at the first communion service, or at the first covenant-meeting following his election. Such public recognition has the warrant of Scripture,[1] and is also eminently proper and fitting. Though the "laying on of hands" may be dispensed with, yet an appropriate service can easily be arranged.

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[1] Acts 6 : 6.

4. The pastor's relations with his deacons should be referred to before closing this part of our subject.

(1) Always treat and speak of them with respect, for they are the elected representatives of the church. In this human world deacons will be human; but we believe Spurgeon speaks only words of truth and soberness when out of his experience he says: "The church owes an immeasurable debt of gratitude to those thousands of godly men who study her interests day and night, contribute largely of their substance, care for her poor, cheer her ministers, and in times of trouble as well as prosperity remain faithfully at their posts."

(2) It is well for the minister to meet regularly with his deacons once a month. This meeting may be held in the home rather than in the church, and should be devout, sociable, and business-like in its character. Such meetings, however, can only be of fullest value, as they be more or less confidential, and what is brought up at such times should be religiously so regarded.

(3) The minister may train his deacons to respect the pastoral office as well as their own, and the wise pastor can tactfully teach the manner in which he, as a minister, should be treated by them, as well as constantly recognize the manner in which they should be treated by him. He has a right to require those qualities in his deacons which they rightfully demand in their minister.

(4) Especially do we commend a brief prayer-

meeting, attended by the pastor and deacons only, before the public worship of Sunday morning. This meeting should consist simply of prayer, and while a single prayer on each occasion may be sufficient, it should be attended, so far as possible, by all these servants of God who have been set aside for the church's highest welfare.

III. We now consider the office of Church Clerk. 1. The clerk is valuable as a recording secretary, and it is his duty to keep the church books in order, and to sign letters of dismissal. 2. The pastor should himself receive all correspondence in reference to the spiritual business of the church, and at the deacons' meeting, at which the clerk should be present, it should be read over and action decided upon. 3. The pastor will do well to keep the church books within reach, as free access to them is a right which his duties as a minister demand. All records and books should be kept, if possible, in a fireproof safe in the church building.

IV. The Prudential Committee, known in some churches as the "Advisory" or "Church" Committee, is the most important of all the committees which church work makes necessary. 1. Its members should be especially selected for their fitness to see inquirers and candidates for membership. 2. We advise that such a committee should be elected each year, only a certain proportion of the members being eligible for reelection the succeeding year. Moderate change is always healthful, and it is only fair that membership on this committee should, in the course of time, include all available members in the church. The prime requisite, fitness, should entirely obliterate all artificial lines which wealth and social position elsewhere draw. 3. Women may with advantage be on this committee, as so many women come before it to relate their experiences, and as many of its other duties can, in the nature of things, be better performed by women than by men. 4. While such a committee has generally power only to recommend, and not to determine, the action of the church, yet the great advantage in having such a committee is that it prepares work for the monthly church meeting, saves time, and prevents unnecessary discussion. Of this committee, the minister should always, and the deacons may well, be permanent members.

V. We are here reminded of that important functionary, the Sexton, or Janitor, given by our English cousins the imposing title of Beadle. A good sexton is as much to be coveted as a good minister. In fact, we are not sure but that he is more difficult to secure. There is much truth, as pastoral experience will teach, in T. DeWitt Talmage's opinion thus expressed in one of his essays: "King David, it is evident, once thought something of becoming a church sexton, for he said, 'I had rather be a doorkeeper,' and so on. But he never carried out the plan, perhaps because he had not the qualifications. It requires more talent in some respects to be sexton than to be king. A sexton, like a poet, is born. . . The sexton is the minister's blessing, the church's joy, a harbinger of the millennium." We fear sometimes in these days when the problem of service is such a difficult one that there is a danger of the model sexton taking his permanent departure. We read almost with envy the description of Andrew Clark, the beadle of the old kirk of the Cotton Row, which is given in the life of Robertson of Irvine: " Andrew was one of the good old stock of ' bedrals.' His bedralship being a heritage from his father before him, the kirk and its belongings he came to regard with a sort of proprietary instinct. It was his kirk, in a sense in which it was not the kirk of any other individual. Toward the minister, when young, he was fatherly and patronizing, and was indulged in many little liberties on account of his sterling worth." [1]

The sexton should be in full accord with the minister, for we had almost said that more of the pastor's comfort and usefulness depends upon his making friends with the sexton than with any other one officer of the church. The sexton should be accustomed to divine almost by instinct what is the right thing to do during the services, as to the opening or shutting of windows and doors, the lighting or lowering of lights. He should be held responsible for the cleanliness and order of the church, the neatness of the surrounding grounds, and for the performance of those many other duties which pertain to no other officer.

In some countries the sexton shows people to their pews; but while for us this does not seem desirable, yet he should be within easy reach in the vestibule and about the building during the early part of every important service. In large churches he is employed with advantage wholly by the church and in that case may be called on properly to collect pew rents and attend to minor matters of that nature.

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[1] A. Guthrie's, " Robertson of Irvine," pp. 173, 174.

VI. We shall refer only briefly here to the Officers of the Sunday-school and Young People's Society, as we shall have occasion to refer to them at length in a later chapter. These officers should be elected by the church, or at any rate their election should be ratified by the church. The list of officers recommended for election may be made at the annual meeting of these organizations and then submitted to the church for its approval. Some such plan as this should be invariably followed. Especially is this necessary in these times when the influence of the young people is so universally recognized, and the importance of their work everywhere acknowledged. It is well that they should be in close touch with the church itself of which they are such significant parts.

VII. The Women will ever form a large proportion of the church fellowship, and among the workers of the church no more faithful and efficient body will be found. Ministering to our Lord during his earthly life, they minister in all our churches to him still. If such organizations do not already exist, the minister will do well to organize the women of the church for mission committees; for church benevolence work; for carrying out improvements in the building; for visiting; and as we have already recommended, they should have their place as members of the advisory or prudential committee.

The office of deaconess has received especial attention from the Episcopal Church, and has practically settled itself in other bodies. Every church has such persons, although they are not always officially recognized. The question of a distinct body of deaconesses, however, is worthy of consideration. The sympathy and devotion of women eminently qualify them for discharging many of the duties pertaining to the office of deacon. That deaconesses were common in the early church seems probable from the words in first Timothy that we have already considered, "Women in like manner must be grave, not slanderers, temperate, faithful in all things."[1] Some have understood this passage as referring to the wives of deacons; but the more likely interpretation would seem to be that the reference is to women who were themselves serving as deaconesses. At any rate the only case where the title of deacon is found directly applied to any person in the New Testament is to a woman—Phœbe.[2] The Pilgrim fathers held in veneration the orders of deaconesses and had them in their churches, and our churches to-day seem to be favorably disposed to restoring the order.

With all the officers of the church the minister should be in close touch. He should use his influence in having competent officers chosen, doing this always quietly. If possible once a year gather at your home the officers of the various departments of the church, in separate detachments, and discuss informally the particulars of the work entrusted to them. In beginning a new pastorate, it is a wise plan to do this as soon as possible, as it lets them know your sympathy with the work which interests them, and gives you, in the quickest way, information you might otherwise be long in acquiring.

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[1] 1 Tim. 3 : 11 (R. V.).

[2] Rom. 16 : 1.

This chapter has dealt with many secular matters which are in reality very spiritual. Only as minister and officers learn to work in unison, to engage in that "team-work" which is so effective in other realms than the football field, do the wheels run smoothly and hence swiftly. In no other relationship of the church life will the minister be more conscious of the weakness of human nature in himself and others. In no other phase of his work will the minister have more reason to rejoice in the victories of grace over the flesh than in his frank and tactful dealings with the officers of his church.

THE MINISTER AND THE CHURCH MEETING

SUMMARY

Preliminary Counsels.

1. Study the laws for conducting meetings.
2. If possible let all church business be considered previously at the deacons' meetings.
3. Do not break in on devotional meetings with business of a secular character.
4. Do not vote yourself. Preside by virtue of your office unless the custom is different.

I. The Covenant Meeting.

II. The Examination and Reception of New Members.

III. The Dismissal of Members.

IV. Meetings for Miscellaneous Business.

V. Cases Calling for Discipline.

1. Be slow to move in the exercise of church discipline.
2. When discipline seems necessary, consult with the deacons and advisory committee.
3. The officers concurring with you, bring the matter before the church.
4. A public report of the committee on discipline.
5. Express no opinion personally regarding the case.
6. In all cases of discipline be especially solemn and tender.
7. Action having been taken by the church, the minister should follow up the offender; he is still his friend, though not his pastor.

IX

THE MINISTER AND THE CHURCH MEETING

Before we pass on to consider the minister's relationship to the various church meetings we give some preliminary counsels.

1. The minister should be conversant with the laws for conducting meetings. We recommend the following books as furnishing what it is essential that every minister should know concerning this matter: Robert's "Rules of Order for Deliberative Assemblies"; Dr. P. H. Mell's "Guide to Parliamentary Practice"; Dr. G. T. Fish's "Guide to Conduct Meetings"; Professor Rutherford's little manual, entitled "The Church Member's Guide." While many other excellent works might be added to this list, any one of those mentioned will be found sufficient for the minister's purpose.

2. If possible, let all church business be considered previously at the deacons' meetings. It is well that no new business be considered about which there is likely to be difference of opinion, unless previous notice be given. This should be clearly stated in the church manual.

3. Avoid, as far as you can, breaking in on devotional meetings with business of a secular character, and however convenient, never hold business

meetings on Sunday, except in cases of extreme necessity. Where it is the custom to bring up business at the regular church prayer-meeting, let it come at the beginning rather than at the end of the meeting. By this arrangement no one save the late-comers will miss anything; punctuality is thus encouraged, and at the same time the decks are cleared for the real purpose of the gathering.

4. At church meetings do not vote yourself. Preside by virtue of your office at all church meetings except those where matters relating to finance are under consideration, unless the custom is different. It seems natural that the minister should always serve in this capacity, nor should there be any real occasion for putting another in this place, except in rare instances, when the minister will naturally perceive that some other than himself should preside.

I. The Covenant Meeting first claims our attention. The practice of holding the covenant meeting on Saturday afternoon is still found in some churches; but it is usually held on the regular prayer-meeting night which precedes the communion Sunday. Attendance at the covenant-meetings should be confined to members of the church where this is practicable. It is a question whether we have not carried publicity too far. What is there for a member of the congregation to come to, if he join the church, to which he is not admitted before? At meetings of this character the covenant should often, if not always, be read, and every member of the church should be trained to take some part in the meeting, so far as time allows. It is an old custom, and not a bad one, on such occasions to begin with the occupants of the first row, it being expected that each one in the room in turn should take some part. While some may be frightened away by such an arrangement, many others will be grateful for an occasion that in a measure applies gentle coercion to the performance of a recognized, but to them difficult, Christian duty. Once a year the church roll should be read at the covenant meeting, and means should be taken that absent members be represented by some friend or by a letter addressed to the minister or clerk, to be read at this gathering.

We note as to the covenant itself that it should bind the members to Scripture practice, but to no more. For example, while we firmly believe the Christian's duty to his fellow-men is not complete until he has denied himself indulgence in intoxicating liquors, for his weaker brethren's sake, yet in such matters the appeal should be made to the individual conscience; to insert into the covenant a clause forbidding the use or the manufacture of intoxicating drinks is not in accord with the letter or spirit of the fourteenth chapter of Romans. We "are not entitled to institute new conditions of communion,"[1] and matters which are properly left to individual conscience may not be rightfully demanded as universal duties.

II. The examination and reception of new members, after the preliminary examination by the proper committee, properly takes place at the monthly church meeting. The candidates should be encouraged to give an oral testimony before the church, but in the cases of very young children and of women whose voices may not be heard throughout the room, it may be well to have them prepare a statement, which may be read by the pastor, the candidate rising at the close to acknowledge and affirm it as his own communication. The minister can do much in preparing the candidate beforehand, and by a pleasant, conciliatory manner draw him out in the meeting itself. The examination before the prudential committee should obviate the necessity for much public questioning.

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[1] W. R. Williams, "Religious Progress," p. 120.

When a member is received by letter, let him be publicly introduced to the church; let him rise, and if possible say a few words.

In every instance the new member of the church should be instructed as to his privileges and responsibilities. The private interview in the pastor's study, or the call which the pastor makes at the home for the purpose, and the occasional address or sermon on the subject, will furnish ample opportunity for such instruction. Give to each a copy of the covenant, and such articles of faith, general regulations, list of members, and other publications as are printed by the church. It is well in the public testimony to have these matters referred to by the candidate, for the new member is not only taking his stand as a Christian, but is subscribing to all the responsibilities, as well as accepting the privileges, which church-membership entails.

III. The Dismissal of Members. Any member Dismis
of the church who leaves to take up a permanent abode elsewhere should be heartily encouraged to take a letter of dismissal to another church of the same faith and order in the place to which he goes. If his leaving is not final, let him be granted a letter of commendation. In no case should any church-member be long permitted to be out of connection with the Christian church, for it is as easy for the average mortal to drop out of church affiliation as it is difficult for him to enter it. In many cases the member departing is not prepared to decide at once upon his church home in the place to which he goes, and a proper interval must necessarily be allowed for him to find the particular church best suited to his need or in which his best service can be performed. In such cases it is well for the pastor to write a private letter to that pastor of the church in the place which he thinks would on the whole be most helpful, asking that such attention and courtesy be shown the new-comer as may lead to fellowship with that church. This should generally be done with the knowledge and consent of the member himself, and it should be made very plain that there is no desire to lose him from the church from which he goes, but only an earnest solicitude for his own spiritual welfare and happiness.

When a member has been dismissed, find out as soon as is possible whether the letter has been presented and accepted. This is usually done by sending with the letter itself another letter to be returned by the clerk of the receiving church, in which it is stated that if, after an interval of six months, the notice of acceptance is not received, he will be considered still a member of the church from which he has gone. The request for a letter of dismissal is frequently made by the minister or clerk of the church which the member desires to join. Many persons hesitate to ask for letters of dismissal to other churches because they do not know exactly how to make the application, and will gladly accept the offer that such letter be written by one of the church officers. Such an engagement often results in a more prompt transference of membership, and if generally adopted there would be fewer names to add to the list of members dropped in our associational minutes.

Some churches do not grant, as a rule, regular letters of dismissal to churches of other denominations, though as such letters are couched in terms of general Christian commendation we fail to see the reason for refusing to do so. In such cases, however, the pastor should at least write a private letter to the minister or church to which the person goes, commending him or her for Christian worth, and expressing such wishes for his welfare as the case warrants, and stating that at his own request he has been dropped from the church roll in order that he may be received by the church of another order. In so transferring persons to another denomination extreme courtesy should ever be shown. Let us remember how fully the spirit of the old saying is in accord with the mind of the Master:

> In essentials, unity;
> In non-essentials, liberty;
> In all things, charity.[1]

The church roll should be carefully kept, and should be revised once every year. The best time for this is generally the time of the annual roll-call. The non-resident members should be written to and affectionately urged to transfer their membership in all cases where there is no good reason known for their not doing so. The names of those whose present residence cannot be traced should, after one or two years, be erased. So far as possible membership statistics should represent the actual strength of the church. An "awful warning" in this regard lies before us on a page taken from the minutes of a certain Association in which one of the churches reports a resident membership of two hundred and twenty-nine and a non-resident membership of three hundred and ninety, reporting a total membership of six hundred and nineteen! Such examples are not difficult to find, and notwithstanding the difficulty of keeping the church roll clean and its record true, yet the numerical condition of the church should honestly represent its strength and influence. For lack of such careful keeping of the church roll most church lists are of very uncertain value.

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[1] Attributed to Rupertius Maldenius.

IV. Meetings for such Miscellaneous Business as will come up in the course of a church year. Under this head we consider the election of officers, which in most churches occurs at the regular annual meeting. This should be called after adequate and distinct notice beforehand, the announcement being made on at least two preceding Sundays. At this annual meeting all back church minutes should be heard and approved, reports given by the officers for the year just completed, and such other business transacted as " properly comes before a regular church meeting." January is a good month for this meeting. It corresponds with the beginning of the ordinary business year. The only objection to this month is that it is apt to turn the attention of the church and congregation too prominently to matters of business at a time when they should be doing their best work in winning souls for Christ and in aggressive measures for the extension of his kingdom. For this reason the annual meeting is held sometimes in the early spring or autumn. The custom of following this meeting with the annual social meeting of the church and congregation is a good one. There should be given each year some such social occasion, to which the members look forward eagerly, and which should form a rallying day for the forces of the church.

This is an age of publicity, and we caution that business meetings of the church should not be reported in the newspapers, as such reports do little good and may do great harm. These meetings should be confined to the church-membership.

V. Cases Calling for Discipline are perhaps the most difficult to deal with among all the matters that properly come before a church meeting. Discipline needs to be exercised for the sake of the offender, whose soul is in peril; for the sake of the church, which is bound to maintain a high standard of character; for the sake of the world, which the church would influence; and for the sake of Christ himself.

1. It is well in the exercise of church discipline to move slowly, especially if you have newly come to your charge. Remember that some evils cannot be remedied and others ought not to be touched, for more evil is done by touching them than by letting them alone. Never encourage rumor and gossip; these are not proof. Although you should be always willing to hear complaints against members if the complainer stands ready later to state his charge before the proper committee, yet there is no reason why the minister should allow himself to become the repository of the evil thoughts and suspicions of persons who insist that on no account should their names be mentioned in the matter. If possible, in cases that may seem to require action consult your predecessor in the pastorate. His experience will often be extremely

profitable, and through his counsel a way may be found which never would have been discovered by the new pastor if left to himself. Exhaust every other means before resorting to discipline. These are found in "the three steps of gospel labor": go to him alone; take two or three with you; tell it to the church and let them deal with it. "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."[1]

2. When, however, it becomes plain that discipline is necessary, consult with your deacons and advisory committee. The generally recognized grounds for discipline in churches are: (1) Disorderly Christian walk, and (2) departure from Christian doctrine and practice.

(1) Moral courage and common honesty demand that one who brings reproach on Christ by a flagrantly inconsistent life should be dealt with. Especially is this demanded where the offender is prominent and well known. Church discipline is needed to-day; but it was more common among our forefathers. Here is a record, dated 1663, taken

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[1] Matt. 18 : 15-17.

from an English Baptist church-book: "John Christmas, for not loving Ann his wife, as he ought, and for speaking hateful and despising words against her, giving her occasion to depart from him for his unkindness, after sundry admonitions was withdrawn from." We are glad that John Christmas was brought to a better mind, as appears from a later entry: "John Christmas, afterwards sending for Ann his wife again, and promising amendment, after her coming back again to him, desired to be a partaker with the church in holy duties, was again joined in fellowship." And again we read of a case where the church looked after one of its members whose farming interests were in danger of being placed before the interests of his soul: "Appointed James Southwell to speak to Joseph Whittam once more respecting his absence from chapel and meeting and going about to see cows on the Lord's Day." It is satisfactory to record that in the following case the steps taken resulted in the retention of membership: "Mary Calvert, having procured provisions at divers places, and neglected to pay for them, J. Hodgson, H. Sutcliffe, and W. Sunderland are desired to converse with her and report the result of the case to the next church meeting." While it may seem to us as though the former generations went too far in this matter, using a microscope of too high a power in scrutinizing imperfections of their fellow-members, yet such a state of things cannot but be better than too great leniency. The following entry from "Pepys' Diary" (1665) causes us to regret that the sermon was not better, but to rejoice in the penitence of the man whose discipline preached louder than words: "And so by coaches to church four miles off, where a pretty good sermon and a declaration of penitence of a man that had undergone the church's censure for his wicked life."

(2) Even more caution is needed in dealing with matters that pertain to a departure from Christian doctrine and practice than in those relating to a disorderly walk. In Cotton Mather's church, in Boston, discipline was exercised in all cases of "adultery, drunkenness, lying, gambling, theft, evil speaking, slander, idleness, keeping bad company, neglect of family worship, and profane swearing."[1] But this list, unhappily, does not exhaust the grounds for discipline. We take the following extracts from the minutes of Zion Baptist Church, Tenterden, which illustrate how in those "good old times" the belief in discipline was carried into matters of doctrine as well as life: "December 25th, 1790. Agreed for Brother W. and Brother W., Jr., to inquire of Brother H. and his wife relative to her daughter having her child sprinkled whether or no they anywise countenanced the same." "January 9th, 1797. We do exclude J. T. from our community for despising the pastor as a preacher and contempt of the admonition of the church respecting the means of grace. Also our minister is to write to E. M. to inquire of her views respecting

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[1] "Life of Cotton Mather," p. 184.

us as a church, as we understand she speaks contemptuously of the people in general." We are in doubt whether the following case is one of doctrine or of walk: "May 7th, 1797. The church agrees that Brother C.'s conduct—as a professor—in joining and singing songs with the world deserves censure."

It is difficult to repress a smile as we read over these and many other records of discipline in those early days; but such discipline was no laughing matter for those subjected to it. To-day heresy trials are becoming especially common. In their failure to bring about any good result we read again the caution to hesitate long before arriving at any judgment in regard to your brother's belief. Only after the most thorough consultation with your deacons and others surrounding you in an advisory capacity, and an investigation which goes to the root of the whole matter, should any further steps be taken concerning the disorderly walk or departure from Christian doctrine of a fellow-member.

3. If, however, after such proper investigation the deacons and others concur with you, the matter should be brought before the church. To bring this charge the advisory committee may be all that is needed; but there may be reasons, and there generally are, for choosing a special committee for the case involved. Some such resolution as the following is now in order: "A case which, in our judgment, calls for discipline has come to the

notice of the pastor and deacons of this church. They recommend that Brother —— be requested to act with Deacons —— and —— in investigating the case."

4. When the committee is prepared to report, either (1) the case should, upon their authority, be declared cleared, omitting entirely the name of the person suspected; or (2) if discipline be necessary, the case should be made public to the church and action taken upon it, the offender always being requested to be present.

5. Throughout the conduct of the case remember to express no opinion yourself personally, but speak as uttering the will and decision of the church. To make or prosecute the charge is to lose the dignity of your position and to handicap you for future dealing with the individual to bring him to repentance.

6. In the act of declaring discipline necessary the pastor should be especially solemn and tender. The three steps having been taken which our Lord gives in the case of the brother who trespasses,[1] we should proceed in the spirit of the admonition of Paul: "Let him that thinketh he standeth, take heed lest he fall."[2] Remember that it is "ye which are spiritual" who are to "restore such a one in the spirit of meekness, considering thyself lest thou also be tempted."[3] We are not to count the offender "as an enemy, but admonish him as a brother";[4]

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[1] Matt. 18 : 15-17.
[2] 1 Cor. 10 : 12.
[3] Gal. 6 : 1.
[4] 2 Thess. 3 : 14, 15.

and even that "strawy" epistle, as Luther called the Epistle of James, thus tenderly closes: "Brethren, if any of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."[1]

When action is to be taken, see to it that only church-members are present at the meeting called for this purpose, and beware of newspaper reporters. Under no circumstances should the details of such a meeting become public property.

7. When action has been taken by the church, the pastor should privately follow up the offender. You are still his friend and must aim to win him back. Some years ago a member of one of the most prominent churches of this country was discovered to be a defaulter to a large amount. He had passed upon him a heavy sentence, the judge holding that his activity in the church only aggravated his guilt. The condemned man wrote a penitent letter to his church, resigning his membership. The pastor, when this letter was read before the church, expressed the strongest sense of the guilt of the offender's course, but also his own confidence in his repentance, and offered a resolution, which was unanimously passed, retaining his name on the church roll: "In the faith that no man more needs the influence of a church than those who have fallen into sin and have sincerely repented."

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[1] James 5 : 19, 20.

Such action was considerate, not only to the offender, but also to the character of the church and its influence in the world, for as has been said: "The church is more liable to be compromised in the eyes of the world by retaining in fellowship the prosperous wicked than by continuing in its care the unfortunate wicked."[1]

Whether the one we seek to influence is still retained in the membership or excluded from it, the action of Andrew Fuller is a model for the Christian ministry: "June 14th. Went out to see some fallen brethren; convinced that there is no art necessary in religion, resolved to proceed with all plainness and openness; did so, and hope for good effect. I left each party with weeping eyes; but oh, how liable to sin myself!"

The prevailing opinion in most of our churches is that all business meetings are dry, and that any member who cannot pray or perform other spiritual offices will make a useful treasurer or business manager. The minister must combat such opinions, and do all in his power to show that spiritual motives should elevate all the church meetings, and that if only the spirit of service is true and high the dullest task receives an ennobling touch. There is nothing secular that should not be spiritual, and there is no real distinction between the business and spiritual sides of a church's life. Whether in the covenant meeting, the examination and reception of new members, the dismissal of members, the meetings for miscellaneous business, or in the consideration of cases calling for discipline, the Christian minister should show his discernment of the call of Christ in every department of life, and the enthusiasm borne of a noble motive. Unless the secular interests of the church are made spiritual, the spiritual interests of the church will sooner or later become secular.

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[1] "National Baptist," 1891.

CHURCH FINANCE

SUMMARY

I. The Pastor, While Interested, Should not be Prominent in the Financial Management of His Church.
  1. He has his own special work to do.
  2. Other men, who are in business, are more likely to be skilful in finance than he.

II. Distinguish Between Church Finance and Christian Beneficence. Failure to Support the Church a Proper Reason for Discipline.

III. Church Finance and Christian Beneficence to be Kept Apart from one Another; but not Altogether Independent. The Giving to Each to be Rightly Proportioned.

IV. Care Should be Taken that the Method Adopted for Raising the Ordinary Income of the Church Does not Interfere With Contributions for Beneficence. Methods Adopted for Raising Money for Current Expenses.
  1. The pew rental system.
  2. Weekly offerings and free seats.
  3. Weekly offerings and assigned sittings.

V. Church Finance Should be One Index of Church Prosperity.
  1. As a rule, the church which is doing faithfully its work has no difficulty in paying current expenses.
  2. Special appeals should be avoided if possible.
  3. Special expenses may, however, be met by special contributions.
  4. Methods of raising money which appeal to inferior motives are not to be recommended.

VI. The Income Should Meet the Expenditures. The Church Should be Thoroughly Acquainted With the State of the Finances.

VII. Contributing Should be General and Proportionate.

1. General—every one should give.
2. Proportionate—one objection to pew rents. Principles deduced from what has been said.

VIII. THE TAKING OF THE OFFERING A PROPER PART OF THE RELIGIOUS SERVICE. SUGGESTIONS AS TO THE FORM WHICH MAY BE USED.

IX. THERE SHOULD BE PROPORTION IN THE DISPOSITION OF THE CHURCH INCOME.

1. Salaries.
2. Expenses incident to the conduct of worship.
3. The paying of interest on debts, or possible taxing of church property.

X. SALARY OF PASTOR LARGELY DETERMINED BY THE AMOUNT AND CHARACTER OF HIS WORK.

1. The spiritual ground for such a belief.
2. The similar testimony of experience.

XI. THE PASTOR HAS A RIGHT TO EXPECT THE CHURCH TO MEET PROMPTLY ITS PECUNIARY PROMISES. HOW A NECESSARY INCREASE IN SALARY SHOULD BE SECURED.

X

CHURCH FINANCE

I. We shall treat in this chapter of such Principles of Church Finance as the minister may find useful in the management of his church. It is safe at the outset to give again the caution that the minister, while interested, should not be prominent in the financial management of his church. He must, however, not be indifferent to it, nor disassociate himself in any way from those having the finances of the church in charge. Upon the finances depend in great measure the prosperity of the church and the success of the pastor, and it is inconsistent as well as unreasonable for the pastor to isolate himself altogether from their management. In a wise way he may be the power behind the throne, but he must never be the throne itself. There are other reasons, but perhaps it will be sufficient to mention only two, why the pastor should not prominently appear in the financial management.

1. He has his own special work to do, and if his time is taken up with the anxieties and details of business matters, he will find it impossible to give that thorough attention to the special duties which his position rightfully demands. While the

brethren were busy choosing the seven who should be appointed " over this business " (the selection of the seven deacons) the disciples gave themselves " continually to prayer and to the ministry of the word ";[1] their example is one eminently wise for the minister of to-day to follow.

2. Other men who are in business are more likely to be skilful in finance than the minister. We are, however, aware how prevalent in church finance are slipshod methods. A sublime faith that much of this work can go undone, and that more can just as well do itself, seems in many quarters to take the place of works. But we believe that every pastor can, in time, discover men who have consecration as well as business ability, to whom business matters may be safely entrusted. These men on their part should be sufficiently broad-minded not to resent the minister's interest, or interpret it as interference. Without the pastor's advice and suggestion they are crippled in their work, as no one knows the church like the pastor. It is perfectly reasonable that he should encourage them in every way possible, as without adequate financial support his hands are tied and no aggressive work is possible. But we would bid any minister beware of undertaking the pastorate of a church which burdens its pastor with the details of financial management, and demands that he should take the laboring oar in its execution.

II. Church Finance must be distinguished from

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[1] Acts 6 : 1-4.

Christian Beneficence. Church support is not charity. To sustain the church to which one belongs is not optional; it is obligatory. The failure on the part of any member to do his part is to break covenant obligations and to expose himself to church discipline. Concerning the objects of Christian beneficence there may be differences of opinion; but to support the church of which one is a member is simply a point of common honesty.

A church has a perfect right to discipline a member for niggardliness, and it is wise to do so. The cause of Christianity would be greatly helped, not hindered, if all churches were brave enough to follow the example of Tremont Temple, in Boston, which we note excluded in one year about fifty for refusing to help meet the expenses of worship.

Ministers do well to avoid churches which have this curse of stinginess, for it presents an obstacle to effective work which few ministers have the strength to overcome. There is no good reason why the minister's heart should be embittered and his moral power impaired, if not destroyed, by this bane which has no right to hang like a miasma over any Christian church.

III. While Church Finance and Christian Beneficence should be distinguished from one another, they should not be altogether Independent. They should be kept apart so that no credit for giving be taken, when in fact only a payment due has been made. It is scarcely honest, and it is certainly unwise, for church returns to lump together all money contributed for current expenses and beneficence.

But, on the other hand, these two should not be entirely separated. Giving should be proportionate. Churches have been known to contribute liberally to missions to the heathen and at the same time to pay their pastor inadequately. Such a one-sided position shows that something needs readjustment, whether in the Christian church or in the home of Mrs. Jellaby, of Dickens' immortal story.

IV. Great Care should be Taken that the Method Adopted for Raising the Ordinary Income of the Church does not Interfere with Benevolent Contributions. Where the weekly offering system prevails it should provide envelopes for beneficence as well as for current expenses. It is a reproach to a church when the number of envelopes for the one predominates largely in the offering over the number of envelopes for the other. The church which is too much occupied in raising its own income to give adequately to missions and other objects of beneficence will be punished for it. Ministerial experience all goes to show that the church which thinks too much about itself will have increasing difficulty in paying its way, while the church which seeks first the kingdom of God in all its breadth and fulness rarely has on its hands serious problems relating to its support.

We note here certain methods adopted for raising money to meet the current expenses of the church. These are:

1. The pew-rental system. While grave objections are rightly urged against this method pure and simple, yet in a modified form it has been found to work well in many churches. It is certainly wrong that the gospel, which is to be "without money and without price," should ever become a gospel which can only be heard at five cents a Sunday under the gallery and in a draught, or at five hundred dollars a year half-way up the center aisle. On the other hand, as in Trinity Church, Boston, in the time of Phillips Brooks,[1] pews may be so rented and such a liberal accommodation provided for those who pay no rent, that the evils to which this system is heir may be diminished, if not altogether destroyed.

2. The reaction from the pew-rental system is seen in the system of free seats and weekly offerings. By this system sittings are not even assigned, and each one gives according to his will. When this plan has been tried it has succeeded for a time, but in the end the church making the trial is usually forced to abandon it. This system is an ideal to be cherished, but we fear not to be fulfilled until conversion and sanctification become synonymous terms.

3. The third system we commend, as usually being the best, is that in which seats are assigned annually and reserved for the contributors independent of the amount pledged. In many churches it is preferred to assign seats permanently on the

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[1] "Life of Phillips Brooks," Vol. II., p. 142.

principle " first come first served "; those who come last, whether rich or poor, taking such seats as may be left, or as shall become vacant. This system seems to us to avoid the objections of pew rents and at the same time, with constant care and watchfulness, adequately to provide for current expenses. The " business principles " of a certain large church as recorded by its treasurer lie before us, and form an excellent model for other churches that would abolish a deficit and manage their finances on lines that have been found practicable. This church assigns sittings to all freely, but gives to each person at the beginning of the year fifty-two envelopes in which to place his weekly pledge. The church is divided into six sections, over each of which is placed a collector, who is responsible for the collections in his section. Should any person fail to give his contribution for four consecutive Sabbaths, the collector calls upon him. It is assumed that either he has moved from the city, or is negligent and needs to be " stirred up by way of remembrance," or has been overtaken by misfortune, in which case he is always excused from payments as long as may be necessary. The experience of this church shows that it is the small contributions that pay the bills, as our Roman Catholic brethren long ago discovered. In the words of this treasurer, " when the annual meeting comes around, everybody comes up smiling."

V. Church Finance Should be One Index of Church Prosperity.

1. As a rule the church which is harmonious, hard at work, and growing, has no difficulty in paying all its expenses. People give willingly and sufficiently when they are satisfied. On the civic aspect of this truth Mr. John Bright well says: "Where was there a bad government whose finances were in good order? Where was there a really good government whose finances were in bad order? Is there a better test, in the long run, of the condition of the people and the merits of the government than the state of the finances?" We fear, however, that we must modify this statement on its ecclesiastical side by saying that while there never was a bad church whose finances were in good order, there have been some good churches whose finances were in bad order. But this anomalous condition of affairs has generally been due to a carelessness easily remedied by the introduction of a better system or the election of better financial managers.

2. We counsel that special appeals for current expenses should be avoided if possible. The objections to such appeals are that they are spasmodic and tend to unsettle confidence; they are sensational and tend to injure regular giving; they often lack principle, the appeal being made *ad misericordiam;* and they invariably grow weaker in their effect, until the special appeal becoming the regular and the ordinary, the phrase loses its meaning, and the "special appeal" is a periodic or intermittent failure.

3. Special expenses may, however, be met by special contributions. By special expenses we mean a possible deficit in the treasury, caused by unbusinesslike management on the part of the treasurer or by hard times in the community; a church-building debt calling for the payment of interest; repairs and renovating of the church building, or enlargement of the church's accommodations. But such appeals are better made before the expenses are incurred than afterward. The best time to circulate the subscription paper is when a church deficit first looms in sight. Discouragement and paralysis ever follow in the wake of a deficit.

4. Methods of raising money which appeal to inferior motives, such as church fairs, entertainments, and the like, are not to be recommended. As a rule they injure the church, lower the dignity of the ministry, incur the contempt of the world, impugn the generosity of the church, and in some instances affect public morals injuriously. Such methods often wound Christ " in the house of his friends." The progressive spirit of California may be made manifest, but hardly the unworldly character of the members of two of her churches, when we are told that in a certain town the church of one denomination gave a " grand hop " in aid of its church work, and the church of another denomination in the same place replenished its treasury by two dramatic entertainments, " The Humorous Drama, ' Down by the Sea,' " and " The Amusing Farce, ' Rough Diamond.' " We hope that all

similar methods may be found to be like the gold in sea water, unprofitable for commercial purposes. But all fairs and lotteries, melodramas, and entertainments, pale into insignificance beside the method adopted by a church in the South. The widely distributed poster thus gives notice of the following extraordinary event:

> NOTICE!—He will Hang on June 20th. There will be a Grand Excursion from Darien to Brunswick Thursday, June 19th. $1. Everybody Can Go Cheap. Go and see a wonder that has not taken place in Glynn County before in 20 years. The steamer will leave Darien wharf at 3 on Thursday evening, and there will be a big supper and Hop at the Hall in Brunswick on Thursday night. Will return on Friday evening. $1. Round Trip Only $1. Children Not Excepted. Remember, good order will be enforced. Remember, Refreshments will be had on the steamer. Remember, a good band of music will attend. Remember, we will go Thursday, June 19th. Remember, round trip only $1. Remember, no difference made for children. Come one, come all, and Go with us. Tickets can be had any time from the Committee.
>
> DR. G. W. H——
> REV. JAMES G. K——
> *Committee.*[1]

The event referred to in this notice is the hanging of a colored man. A hanging and a hop, with refreshments and a good band of music, and all for one dollar, must have improved the church finances, if not the public morals. No words of condemnation can be found strong enough to express our disgust at this incident. But the evil of which this is a most emphatic illustration is one that insidiously attempts to gain an entrance into nearly every church, and well deserves the condemnation of all men whose eyes are single in the service of God. The church which is noted for the excellence of its entertainments, and whose efficient management thus keeps full the treasury, is the church which is generally noted also for the fewness of its conversions and the poverty of real Christian effort. Phillips Brooks has this to say concerning this matter: " The church degrades the dignity of her grand commission by puerile devices for raising money, and frantic efforts to keep herself before the public which would be fit only for the sordid ambition of a circus troupe. You must cast all that out of the church with which you have to do, or you will make its pulpit perfectly powerless to speak of God to our wealth-ridden and pleasure-loving time."[1]

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[1] "Independent," June 19, 1884.

The church conscience must not be suffered to fall below the individual conscience. In raising money for expenses, in incurring debt, and in devising methods for clearing a debt a church will sometimes do collectively what individual members of that church would never think of doing. The following letter written by Mr. Ruskin to a person asking him to subscribe for the building debt of an " iron chapel " was severe; at the same time it was not undeserved:

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[1] " Lectures on Preaching," p. 240.

Brantwood, Coniston, Lancashire, May 19th, 1886.

Sir: I am scornfully amused at your appeal to me, of all people in the world the precisely least likely to give you a farthing! My first word to all men and boys who care to hear me: "Don't get into debt. Starve and go to heaven, but don't borrow. Try first begging—I do not mind, if it is really needful, stealing! But don't buy things you cannot pay for." And of all manner of debtors pious people building churches they can't pay for are the most detestable nonsense to me. Can't you preach and pray behind the hedges or in a sandpit or a coal-hole first? And of all manner of churches thus idiotically built iron churches are the damnablest to me; and of all the sects of believers in any ruling spirit, Hindoos, Turks, feather idolaters, and Mumbo Jumbo log and fire worshipers, who want churches, your modern English evangelical sect is the most absurd and entirely objectionable and unendurable to me! All which they might very easily have found out from my books—any other sort of sect would—before bothering me to write to them. Ever nevertheless, and in all this saying, your faithful servant,

John Ruskin.

VI. The Income Should Meet the Expenditure. A church is not like a business. It is not a speculating concern, and it has no opportunity for making money. Its income is represented by the contributions. Let these contributions therefore regulate the expenditure.

We have said in another place that the treasurer of the church in his payments should never exceed the income of the church. We repeat it here, for we would emphasize this counsel. Sometimes the treasurer anticipates receipts and pays away money which has not yet come in. This should never be done. The church should at once be told if there is a deficit in the treasury, and it should be met there and then. The rule that the expenditure should never exceed the income is a wise one, however, only as it is firmly grasped at two ends, not one. As much care should be given to looking after the sources of income as is given to the apportioning of appropriations from that income.

The church should be thoroughly acquainted with the state of its finances. The sources of income will be increased if the people are assured that there are no dark corners in the financial system. There are many churches in which there would be more liberality if there were more openness in money matters. Every one in the church should be made fully acquainted with the condition of the church treasury. It is an unhealthful condition when the people are not interested in finances, and they cannot be interested in matters of which they know nothing, or next to nothing.

VII. The Contributions for Church Expenses should be General and Proportionate throughout the Membership.

1. It is no doubt easier to pay the current expenses from a few large subscriptions, but such a condition in a church is neither healthful nor wise. A church is injured by having to depend on one or a few wealthy persons. Their purses amount to an endowment, and thereby the church is pauperized in spirit. In one of our wealthiest and smallest States a circular letter was recently addressed to

all the churches of a certain denomination asking, among other questions, how large a proportion of the membership made any pledge for church expenses. Out of the ninety-three churches replying to this question about half reported that not fifty per cent. of their membership gave anything for this purpose, and in some cases the proportion fell to one-tenth. If this State may be regarded as fairly typical of the conditions elsewhere, it reveals a state of weakness which threatens the prosperity of the kingdom of Christ. Every one should give unless there is some special reason to the contrary. Even the young children should have their envelopes and should be accustomed to the thought that they have a part in the church's maintenance. The young converts should be trained to this from the first, and should be instructed by the pastor in this duty as one of the most important of their covenant obligations. Even the very poor will be glad to give a sum proportionate to their means, and we know of one church which grants to its dependent poor a sum above the proper allowance, sufficient to enable each one to return in his envelope five cents a Sunday to the church treasury. There is no reason why people should receive the benefits of the church, its preaching and singing, its heat and light, for nothing; and there is every reason why all should bear their part in the cost of these things. General giving means general interest, for people are interested in what they pay for. The pastor should carefully scrutinize the church to learn whether the contributing is general, and should see that it become so as quickly as possible by those means which suggest themselves as adapted to the peculiar conditions of the individual church of which he has the oversight.

2. Contributing should be proportionate as well as general. One objection to pew rents is found here: The rich man is least heavily taxed; the poor man, possibly with a large family, pays more in proportion to his income and gets less. Another evil follows upon this: there spring up class distinctions entirely out of place in the Christian church. An examination of the contributing list often reveals the comparatively insignificant amounts which the rich give and the over-generosity of the poor. In any case the poor as well as the rich should not be neglected in this matter. It is often the poor who make the gifts which are large in the sight of God. In the church of Christ the master and the servant, the employer and the employed, the socially great as well as the socially insignificant, should be found side by side, giving as a part of their devotion to sustain the worship in which they are engaged together.

From what has been said on this subject we deduce the following principles:

1. Every member and regular attendant at the church should give something to support it.

2. The giving should be, as far as possible, Sunday by Sunday.

3. The appropriation of sittings should be entirely

independent of the amount given. The assignment of seats seems wise in most churches, as it keeps the families together and gives to all that home feeling in the church which is scarcely possible when every one sits anywhere.

4. No preference should be shown because of the wealth, social position, or influence of any member of the church.

5. The support of the ministry and the defraying of incidental expenses should not be suffered to interfere with the general beneficence of the church.

VIII. The Part of the Public Worship Assigned to the Taking of the Offering should be as Religiously Performed as any other Part of the Service. The ordinary collection should be announced reverently, and the minister may repeat passages of Scripture while it is being taken, the offering being received with a brief prayer. In some of our churches at the conclusion of the offertory prayer the congregation rises and sings the Doxology; and surely at no other part of the service is it more appropriate to " praise God from whom all blessings flow " than when we " worship the Lord in the beauty of holiness."

In all cases where money has to be asked for it should be urged that giving is " as unto the Lord." Giving is a religious exercise, and the motive appealed to should always be the highest; as a matter of fact the more religious a man is the more he gives " as God has prospered him." In illustration of the fact that the most earnest Christians are usually the best givers, we note these words of Henry Ward Beecher, in which he contrasts the offerings made in the lecture room, where the prayer-meetings are held, and those made in the audience room, of Plymouth Church: "Our lecture room holds about three hundred people, and we collect from thirty to eighty dollars there every time we pass the plate. Our best Christians attend the weekly meetings, and they are always the most generous. In this congregation that numbers over three thousand we don't average one cent per head in our collections." Though it takes many kinds of people to make a world, yet we believe that the wide world over this experience will be found to hold true.

IX. In the Disposition of the Church Income a Proper Proportion should be Observed.

1. The salaries are by no means the only expenses in church administration; but they should have the first place. Unless the pastor's salary is an excessive one, which we hardly need say will rarely be the case, it should never be reduced, where curtailment of expenses is found necessary, except as a last resort.

2. Next in importance come the expenses incident to the conduct of public worship, such as those for music and the choir, the provision of hymn-books, heating, lighting, and repairs.

3. And last comes the expenditure necessary to the paying of any interest on the debt, which no church should have, or the possible taxes on the

church property, which there are many reasons for believing churches should rightly pay. The church should set an example in paying tribute to Cæsar.

X. The Salary of the Pastor will, to a very large Extent, be Determined by the Amount and Character of the Work which he does. We are aware that the average salary of ministers is far too small, and that the amount of work done by the faithful pastor is proportionately large, yet we believe it to be true on the whole that, comparing the salary of one parish with another, the work performed will be found to balance the salary paid. We have yet to see the pastor who was faithful in doing his best wanting for the necessities of daily life.

1. The spiritual ground on which such belief is justified is this: "Therefore take no thought, saying, What shall we eat? or What shall we drink? or Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."[1]

2. The testimony of experience is similar to that of Scripture teaching. There are both more ministers than churches and more churches than ministers; because there are churches which ought not

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[1] Matt. 6 : 31-34.

to exist, and ministers who are not really qualified for their work.

Dr. Howard Crosby puts another side of the matter most wisely: "Because a minister is never to be anxious, we can not affirm that a Christian congregation is to starve him. Because a minister is to suffer martyrdom cheerfully for Christ, no Christian congregation need suppose that it is called upon to furnish the fagots and the fire. The average pay of Christian ministers in this country is the same with the pay of the better class of manual day-laborers, and of course much less than the pay of journeymen artisans. Ministers ought to be satisfied with this, but congregations ought not to be satisfied with it. It should make the churches of the land ashamed in sackcloth, that they give less to the support of their ministers than they do to their house-servants. It is not from the right of the ministers that I would argue the point (ministers are not to press rights if they have them), but from the contemptible niggardliness of the people. If the church had a just appreciation of the Lord's gift in ministers, it would provide amply for those who have given their lives to its edification."[1]

XI. The Pastor has a right to expect that the Church should meet its Pecuniary Promises to him Promptly. The minister has his bills to pay, his obligations to meet, his character for honor and honesty to maintain. He has at the same time to obey the injunction of Paul: "Owe no man anything." As he values his usefulness, he must not get into debt, for "hope inspires a man who is earning for future expenditure; debt drives the man who is earning for past expenditure; and it makes an immeasurable difference in life whether one is driven by debt or inspired by hope."[1]

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[1] "The Christian Preacher," p. 181.

The obligation of the church to be prompt and regular in paying the pastor's salary is all the weightier because it is not often possible for him to recover legally. Sometimes the salary is paid irregularly and meanly. If this is necessary, the pastor will be the last man to complain; but in some cases the church officers would hardly be at ease in this matter if "the appeal unto Cæsar" were in order. To sell the church edifice in order to liquidate the debt to the pastor is certainly heroic treatment, but in one case in which it was done the Chief Justice before whom the matter came decided for the pastor, and gave his views in plain speech. While we do not commend entirely the method pursued by this minister, we do commend the views expressed by the judge: "If any debt ought to be paid, it is one contracted for the health of souls, for pious ministrations and holy service. If any class of debtors ought to pay, as a matter of moral as well as legal duty, the good people of a Christian church are that class. We think a court may well constrain this church to do justice. It is certainly an energetic measure to sell the church to pay the preacher, nor would it be allowable to do so if other means of satisfying the debt were within reach."

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[1] Lyman Abbott.

When his income is insufficient, the minister does wisely to let the fact be known. Paul had no hesitation in thus referring to his needs,[1] yet ministers have often had to suffer when possibly a word to the wise would have relieved their anxiety. Doctor Gill once said to his deacons: "I could eat more if you gave me more to eat." Though he may not be able to form an epigram, yet the pastor, if his income is insufficient, should be able to mention the fact frankly to those interested in bettering matters. When his own honest wants demand it, and the finances of the church can bear it, the minister should have a private talk with some trusted deacon or elder or trustee, with whom the entire management of the matter should be left. We have confidence also to believe that he who in the labor of Christ is willing to suffer inconveniences, endure hardness, and forego rights, will not trust the Lord in vain, and being anxious about nothing save the kingdom of God and his righteousness, shall find added unto him in due time all things that are needful and right.

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[1] Phil. 4 : 14-17.

CHRISTIAN BENEFICENCE

SUMMARY

I. Beneficence Must be Measured by the Standard Which Jesus Instituted. What This Standard is Appears from His Teaching, His Spirit, His Life and Death.

II. Giving Should be Regular, Systematic, and Religious.

1. Regular in time, and systematic in method, as shown by the law in the old dispensation, and by the principle of the new.
2. Religious, as forming part of divine worship.

III. Set Yourself, from the First, to Develop the Beneficence of Your Congregation. While not Neglectful of the Rich, Begin With the Young and the Poor.

IV. Emphasize in Your Teaching and Practice the Privilege of Giving. Beneficence is Emphatically a Privilege.

V. Insist, However, if Necessary, Upon the Obligation to Give. This Obligation Scriptural and Necessary.

VI. In Making Appeals for Benevolent Contributions, Ground Your Appeals on Principles and Facts. "The motive power that will open their purses."

VII. Collect Annually for the Various Denominational Societies. The Weekly Offering System to be Supplemented by this Collection.

VIII. The Congregation Should be Kept Thoroughly Informed on the Subject of Missions. Means by Which this can be Done.

IX. Let the Deserving Poor in the Church be Cared for by the Church Itself. How the "Fellowship Fund" may be Replenished, and Need of Care in Guarding the Entrance to Church-Fellowship.

X. Do not let the Beneficence of the Church Become

TOO EXCLUSIVELY DENOMINATIONAL. CHARITY IS CHRISTIAN, NOT SECTARIAN.

XI. TAKE AN INTEREST IN ANY CHARITY ORGANIZATION IN YOUR COMMUNITY.

1. Do not encourage spasmodic and irresponsible beneficence.
2. In no case give aid without previous examination.
3. When called to aid cases of need, endeavor to preserve the self-respect of the recipient.

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XI

CHRISTIAN BENEFICENCE

While Christian Beneficence and Church Finance are two very different things, yet many of the principles applicable to the one are relevant to the other. It is said that Shakespeare never repeats, and though that may be true about words, it certainly is not where principles are concerned. Therefore, following so eminent an example, we shall have reason to repeat in this chapter such principles as apply to both these subjects, as well as to mention certain principles pertinent to Christian beneficence alone.

I. Christian Beneficence must be measured by the Standard which Jesus Instituted. What this standard is appears from his teaching regarding the Widow's Mite. Turning from the rich men who were casting their gifts into the temple treasury and beholding that "certain poor widow casting in thither two mites," he said, "Of a truth I say unto you that this poor widow hath cast in more than they all: for all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had."[1]

The spirit of Jesus as well as his teaching throws light upon this subject: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."[1] To measure fully the standard of beneficence as instituted by Jesus is impossible, for all the meaning of his life and death must first be read into it: "Who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."[2] Christian giving then begins when an element of suffering is present in the giving. "Give until you feel it, and then give until you don't feel it,"[3] is a direction for the distribution of charity which finds its warrant in the teaching and spirit, life and death of the Master himself. The truest giving in a Christian sense can only be of that which costs us something. It is said that Doctor Hook, once Vicar of Leeds, on a certain occasion asked a rich parishioner for a subscription to a church. His friend drew a check for a thousand pounds and gave it to the vicar with the remark, "There; I shall not feel that." "As I am a collector for a church, I thank you," said Doctor Hook, "but as I am your minister, I am bound to tell you that a gift which you do not feel is, in God's sight, not a gift at all." Whereupon the parishioner wrote an order for another thousand pounds. We are not told whether the good doctor persevered until the point of suffering in this particular church-member was reached, but at any rate his counsels were scriptural, as no doubt the checks were useful. Beneficence is a much better word than benevolence, as it goes deeper, and more fully expresses the spirit that should animate the Christian believer; benevolence means well-wishing, but beneficence means well-doing. We counsel that the stronger word be always used when referring to this subject.

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[1] Luke 21 : 1-4.

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[1] 2 Cor. 8 : 9. [2] Titus 2 : 14. [3] Mary Lyon.

II. Giving should be (1) Regular and Systematic, and (2) Religious.

1. When we say "regular" we refer to time; when we say "systematic," we insist on method. Such giving is in accord with the law in the old dispensation: "And concerning the tithe of the herd or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord."[1] The Christian as well as the Jew needs constant reminder that "thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth that he may establish his covenant, which he sware unto thy fathers."[2] What is thus set forth in Old Testament law is also laid down in New Testament principle: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."[3] We believe that a steadily increasing number of people are giving systematically and regularly in the spirit and letter of these verses. While the giving of the tenth as a Jewish law is not incumbent upon the Christian, yet to give less than a tenth speaks poorly for the

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[1] Lev. 27 : 32. [2] Deut. 8 : 18. [3] 1 Cor. 16 : 2.

triumph of Christian faith. One-tenth of one's total income, it would seem, is as little as the Christian in moderate circumstances should allow himself to give. It is well to remember, however, that with the increase of income should come increase of percentage, for ten per cent. of an income of ten thousand dollars is really much less than the same percentage of a smaller income. To set aside a just proportion regularly for the Lord's purse is a source of blessing and satisfaction appreciated only by those who for years have practised it. It reveals, as perhaps nothing else can, the gracious providence of a loving Father, and renders one able to answer a far greater number of appeals for objects of a desirable character than would be possible without some system of proportionate giving.

2. In distributing a proper proportion of our means to objects of beneficence, or in urging others to do so, we should never forget that giving is a religious exercise as well as a regular and systematic duty. As a rule collections should be taken at every service, for "we deprive souls of a privilege when we don't make a collection."[1] The custom to-day largely prevails of collecting the amounts for current expenses and Christian beneficence in separate envelopes at the same offering. Therefore the directions given in the previous chapter as to a suitable offertory service are to be remembered here.[2]

A failure to make the offering a part of the spiritual exercises in public worship has put the collection on the wrong basis, and the collections have suffered less than the worshipers. The fact that this element has not been emphasized is, we believe, the chief cause why many people give so little when the offertory plates are passed. They come to pray, to praise and to meditate, but not to give. The dissection of one collection of which we have knowledge resulted in the following revelation: There were present at the service about two hundred and seventy-five persons, and on the plates were one hundred and sixty-five coins; supposing each coin represents one giver, at least one hundred and ten persons allowed the plates to pass without placing anything upon them. Of the one hundred and sixty-five who gave, five contributed one dollar each, six fifty cents each, twenty-six gave twenty-five cents each, forty-one gave ten cents each, fifty-six gave five cents each, four gave three cents each, two gave two cents each, and twenty-five contented themselves with placing one cent in the offering. As this collection was taken in a church that was noted for its liberality, we fear it reveals a state of affairs exceptional only in its munificence. Even in some of our largest churches the receipts from a Sunday evening collection barely pay for the trouble of passing down the aisles. Such a condition shows us that a certain sexton was not far wrong when he estimated the value of strangers in a church at three cents a dozen. Here surely is a mission for every minister, and as he learns to emphasize the religious aspect of giving the people will in time realize that copper collections mean copper prayers and copper praises, and the offertory plates will assume a more golden aspect.

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[1] Spurgeon.

[2] See p. 217.

III. The minister should set himself from the first to Develop the Beneficence of his Congregation.

1. Begin with the beginning—the young. Many of the philanthropists of our own day bear witness that the taste for giving, and for influencing others to give, was acquired in their earliest years. Giving is hardly a natural instinct. It certainly requires educating, and unless our ministers set themselves diligently to this task, such education will be largely neglected. None so fittingly can explain those principles of the duty and privilege of Christian beneficence which Christ laid down, and which the succeeding centuries have so richly illustrated. The people as a whole recognize the minister's right to be their instructor in this matter, and the younger they are when he commences his instruction the greater will be the result. In the words of one of the governors of an Eastern State, whose life gave point to his speech, "It is hard giving until you get used to it. You must be educated. The way is to keep giving. The more you do the easier it will be."

2. Another class that is often neglected in such ministrations is made up of the poor. A prominent layman, himself a wealthy man, recently said to the writer that of all the men whom he knew who once were poor and now were rich, not one of them

in the day of his prosperity gave in proportion as generously as he gave in the time of comparative poverty. The minister should see to it that as the income of his members increases their gifts correspondingly increase, and thus by easy stages the poor man who gives his pence will, when prospered, give his pounds. Unless the beginning is made with the Christian when he is poor the pastor's efforts will not be largely successful.

3. The effort should be constantly made to secure a contribution from every one. Too many large collections represent only large separate contributions, and many churches that pride themselves upon their beneficence have reason only to be proud of a few wealthy and conscientious contributors. Churches are pauperized by imputed beneficence. A noted lecturer on religious subjects once made public his calculation "that nine-tenths of all contributions to foreign missions come from one-tenth of the membership of our churches," and urged that this fact "ought to be seriously pondered by at least two million sixty-six thousand six hundred and eighty-eight American Baptists."[1] By properly developing the beneficence of his congregation, many a minister has raised the highest monument to his own understanding of the will of Christ. Under such leadership some of our large down-town churches, when left by the wealthy members who formerly were their support, have been surprised to discover that the amount given for

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[1] Joseph Cook, 1888.

beneficence was as large as ever, though the membership was drawn chiefly from the poor streets in the neighborhood.

4. The minister should certainly preach upon this subject as well as make it a part of private instruction. Sermons, however, both in their composition and in the circumstances of their delivery, should be wisely (not cautiously) given. Only as the preacher is free from suspicion that he is a "special pleader" is he effective in influencing the people. The case recorded by Doctor Behrends[1] is an instance in point. "A prominent New York pastor," said he, "told me recently that the most effective sermon which he ever preached on Christian giving fell upon a Sunday when the baskets were not passed, and the people knew that they would not be. He did it deliberately, and the result amazed him. When the next collection was taken everybody was eager to give, and the contributions doubled. They stayed there too. The effect was permanent."

That it shall not seem as though we in any way underestimated the importance of people of wealth in our congregations, we note here that it may be well to instil the principle that giving during one's lifetime is better than bequeathing after one's death. While we are to honor those who make bequests in their wills to charitable objects, we are to accord the highest honor only to those who are generous in life as well. We share with Lord

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[1] "The Philosophy of Preaching."

Shaftesbury his preference for munificent donations rather than "munificent bequests." Apart from the fact that giving is the duty of the living rather than of the dead, in this day of the exaltation of legal cleverness one can never know that his written will shall ever be executed. As Mark Twain once remarked on this subject, "In all this world there is no joy like to the joy a lawyer feels when he sees a good-hearted, inconsiderate person erecting a free library, or a town hall, or a hospital, *in his will.* He smiles the smile that only he knows how to smile, and goes into training for the anaconda act. Perhaps no one has ever known a dead man to try to do even the least little simple thing, without making a botch of it. The truth is a dead man ought to lie still and keep quiet and try to behave." We recognize, of course, the importance and appropriateness of bequests, but the whole matter is settled for us by the simple principle, "These ought ye to have done, and not to leave the other undone." [1]

Our concluding counsel to the minister desiring to develop the beneficence of his people is briefly this: Rely on the many rather than on a few. Where this has been courageously and continuously done few churches have ever found it necessary to leave their downtown positions, with their exceptional opportunities for truly Christian work, and seek uptown sites, where the financial millennium is erroneously supposed already to have been ushered in. The records of more than one church show that quite as much money has been collected when the members were neither numerous nor wealthy as when the church largely consisted of well-to-do people. The inspiration of this new spirit of faith and liberality is the privilege which the Christian pastor should covet for himself.

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[1] Matt. 23 : 23.

IV. The Pastor should Emphasize in his Teaching and Practice the Privilege of Giving. It is not well to place the thought of giving as a duty constantly first. We are grateful that those words of the Lord Jesus, "It is more blessed to give than to receive,"[1] are recorded in the pages of Paul, though omitted in the pages of the Gospels. Perhaps it is lack of practice of this virtue that has instilled in the popular mind something disagreeable and irksome in the thought of the giving of one's means. While we are not to give in order that we shall be blessed, yet in so doing we are blessed. However large, the amount bestowed in Christian beneficence is as nothing compared to those gifts returned in the act by the hand of God to the giver himself. Well did Horace Bushnell once say that the great problem of the church "is the Christianization of the money power of the world," and with even keener insight Gladstone revealed his own simple and godly life when he said: "The diffusion of the principles and practice of systematic beneficence will yet prove the moral specific of our age." The pastor should be generous himself, because he is a man before he is a minister, and the privileges he preaches to his people are his as well as theirs. He should be generous also because as an example to the flock his generosity will prove contagious. Practising what he preaches, he will be able to preach what he practises with a force and a power that no theoretical knowledge of the subject, however excellent, could furnish.

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[1] Acts 20 : 35.

We desire here to enter a protest against using the word "begging" in any connection with Christian beneficence. In an old church-book, which we are glad to think has all the width of the Atlantic between it and us, we read this entry: "Agreed to allow Brother M. Bentley some wages for begging, also leave to choose his own companions, and that he be desired to beg everywhere." When this word is used by the solicitor it shows a misconception of the whole matter of giving as viewed by Christ; and when it is used by one appealed to for some proper object it discloses a want of a sense of stewardship which is as unworthy as it is lamentable.

The minister need not be astonished at any revelation of meanness on the part of any of the members of his church. Such may be due to previous lack of training, to a heritage received from ministers of the past, or to original sin, that heritage from a still remoter antiquity. We are not surprised that a noted preacher once exclaimed: "When I look at the congregation I say, 'Where are the poor?' When I count the offertory in the vestry, I say, 'Where are the rich?'" The treasurer of a certain Presbyterian church, himself an accountant, has written a striking paper on "Financial Worship." In this paper he sets forth that it is well-nigh impossible to talk about beneficence, systematic or otherwise, systematic parsimony being a more accurate title. He concludes with the conviction, "If Christians are not trained to give when young, nothing short of dynamite will move them when they have grown old." Let the Christian minister remember, and let him emphasize again and again both in teaching and in practice, that giving is in many ways the very highest form of worship, because the most unselfish, involving as it often does self-denial and sacrifice, as prayer and praise do not.

V. While the thought of giving as a privilege should have the first place, Insist if necessary upon the Obligation to give. Giving as an obligation is thus set forth by Paul in his charge to the elders of Ephesus, "Ye *ought* to remember the weak."[1] The peremptory command in the law of Moses, "Thou shalt not harden thine heart, nor shut thine hand from thy poor brother,"[2] finds its echo in the words of John the Baptist on the banks of the Jordan: "He that hath two coats let him impart to him that hath none; and he that hath meat let him do likewise."[3] This obligation is none the less forceful when uttered by the lips of the "beloved disciple," and couched in terms that show the influence of the spirit of Christ: "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"[1] for "he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"[2] Martin Luther showed a knowledge of all time, as well as of the day in which he lived, when he said: "Every man must be converted three times—in the head, in the heart, in the pocket." The Protestant minister can scarce follow the example of a prominent Roman Catholic prelate in Canada, who not long ago, after announcing that he did not wish five and ten-cent pieces in the collection, locked the doors of the church and followed the collectors to see what each person contributed. It is quite within the bounds, however, that each person uniting with a church be required immediately on entering the fellowship to pledge a definite amount. There are, of course, wrong ways as well as right ways in which to insist upon this scriptural obligation. Though the church may not specify the amount which shall be given, or designate the precise objects of beneficence for which contributions must be made, it should see that every member helps sustain the church, and answers, as far as his means allow, the call of the great world which lies without its boundaries.

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[1] Acts 20 : 35. [2] Deut. 15 : 7. [3] Luke 3 : 11.

VI. When he makes appeals for benevolent institutions, the minister should Ground his Appeal on Principles and Facts. At such times the wise preacher does not say much about the collection, but he spares no pains to inform his hearers as to the subject for which he is appealing, and thus plant in their hearts "the motive power that will open their purses." The presentation of these motives is all the more powerful when its direct application is left to the conscience and the sympathy of the people themselves. Mr. Riddell, when pastor of the "Church of the People" in Glasgow, learned, from experience, where the emphasis in this matter should be placed: "Formerly," he said, "I used to tell the Lord, and ask his people; now I ask the Lord, and tell his people."

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[1] 1 John 3: 17.

[2] 1 John 4: 20.

VII. An Offering should be taken Annually for the Denominational Societies. Where the custom of giving for these various objects through the weekly envelope system prevails, these annual collections should still be taken, for they allow strangers and those who have not made a weekly pledge an opportunity to assist in the work. The annual offering also affords an excellent opportunity to urge all who have not done so to begin the custom of weekly giving, and cards should always be distributed in the pews for this purpose. The system of giving weekly for beneficent objects has the great advantage of being independent of the weather. Where the offering is taken annually, a wet Sunday may make a difference of hundreds of dollars in the subscriptions for the kingdom of God. A collector should be appointed for each specified object, and the subscription should be worked up before the collection, the pastor and others assisting by visiting the people. The pastor who thoroughly acquaints himself with the work of each society, and is continuously interested in them, will be able vastly to increase the offering of his church. He who is not thus in touch with each society will have only himself to blame for the constantly diminishing gifts of his people. Of course when the weekly offering is entirely devoted to meeting the current expenses there must be a special arrangement for these collections. But the weekly envelope system, supplemented by the annual collection, seems to us on the whole the most satisfactory disposition of the matter.

VIII. The subject of Missions is so preeminently important that we make special mention of it in this Consideration of Christian Beneficence. The congregation should be kept thoroughly informed on this subject, for its own health as well as the extension of the work of Christ demands it. So far as we know there is no instance of an active, holy, harmonious church which is at the same time cold as to missions. Foreign missions should have the first place, because they represent the widest need and are specially mentioned in the marching orders of our Master. Under missions, however, we include the whole range of subjects that refer to the extension and preservation of the Redeemer's kingdom from our own borders and outward.

Information as to missions can be circulated in many ways, among which we mention the sermon before the annual offering; constant mention in prayer; the occasional visit of a missionary or others who have been on the field, the living person always creating an intenser interest than the spoken or written word can ever arouse; the work of the women's mission bands, in whose work the pastor should heartily co-operate; and the regular missionary prayer-meeting, called in some of our older churches the " missionary concert." Such meetings should be held at least once a month. Hang plenty of maps and models on the walls of the room, that the appeal may be made through the eye as well as through the ear. At these meetings the minister may lecture familiarly on famous missionaries. He may use the stereopticon, slides for which, illustrating great missionary themes, may now be rented from almost all our leading missionary societies. The world may be divided into geographical parts and each part assigned to a member of the missionary committee, which should be appointed annually, each one being required to keep track of his particular territory and report at the meetings any happenings of special interest in it. This plan has been found to work well, and may be followed every other month throughout the year.

The missionary prayer-meeting should include home missions, foreign missions, city missions, the Sunday-school, and all other agencies that properly take their place under the vast term of missions.

IX. The Deserving Poor in the Church. We counsel that they be cared for by the church itself. The term "fellowship fund" is preferable to "poor fund" in public reference to our fellow-members not so well off in this world's goods as ourselves. This fund may be appropriately replenished by a collection at the Lord's Supper. In the words of Justin Martyr in one of the apologies which he addressed to the emperor on behalf of Christians, "Those who are prosperous and willing give what they choose, each according to his own pleasure, and what is collected is deposited with the president, and he carefully relieves the orphans and widows and those who from sickness or other causes are needy, and also those in prison and the strangers who are residing with us, and in short, all that have need of help."

Some churches levy an annual tax for the support of this fund; this has worked most successfully, every male member being assessed a dollar and every female member fifty cents. The fellowship fund should never be administered by the pastor himself, but by the church treasurer or such almoner as may be specially appointed for the purpose. Take great care to select a man who is judicious and sympathetic, as his character and temper will have quite as much to do with the efficiency of the fund's administration as the money contributed. In mentioning this fund in the annual reports to the church, of course the names of no persons benefited in the disbursements should be mentioned.

The care which fraternal orders take of their unfortunate members is often, by way of contrast, cast reproachfully in the face of the church. Too much emphasis can hardly be placed on the declaration that no member of the church should be suffered to receive relief as a pauper from the city or township if this can be possibly avoided. Keep the membership of the church clear of unworthy, thriftless, and self-seeking persons. Some people will enter a church as a convenient gratuitous life-insurance, and expect the church to take care of them and theirs. Rowland Hill's ready wit and quick insight into character was equal to the occasion when an old woman of this type came to see him.

"So you wish to join the church?"

"If you please, sir."

"Where have you been accustomed to hear the gospel?"

"At your blessed chapel, sir."

"Oh, indeed, at my blessed chapel; dear me! and how long have you attended with us?"

"For several years."

"Do you think you have got any good by attending the chapel?"

"Oh, yes sir; I have had many blessed seasons."

"Indeed! Under whose ministry do you think you were led to feel yourself to be a sinner?"

"Under your blessed ministry."

"Indeed! And do you think your heart is pretty good?"

"Oh, no sir; it is a very bad one."

"What! And do you come here with your bad heart and wish to join the church?"

"Oh, sir; I mean that my heart is not worse than others; it is pretty good, on the whole."

"Indeed! That's more than I can say; I'm sure mine's bad enough. Well, have you heard that we are going to build some blessed almshouses?"

"Yes sir, I have."

"Should you like to have one of them?"

"Yes sir, if you please."

"I thought so. You may go about your business, my friend; you won't do for us."

X. Do Not Allow the Beneficence of the Church to become too exclusively Denominational. Christian beneficence should remember all whom Christ remembered, and should be made to include hospitals, city missions, homes for the aged, blind, infirm, and kindred institutions. Charity is Christian, not sectarian, and we learn to know and love our Christian neighbors by joining with them whenever possible.

XI. The Minister should take an Interest in any Charity Organization which may be in his community. We commend to every pastor the study of this subject, and bespeak for the Charity Organization Society his hearty support and co-operation. No other society does more good, as it prevents duplication of aid and other abuses to which charity is liable. This leads us to three remarks regarding the distribution of beneficence.

1. Do not encourage spasmodic and irresponsible beneficence. This is a most important matter. The unwisdom of much that is called charity is shown by the "London Quarterly Review," which says that each year in the city of London more than forty-five million dollars is distributed in public and private doles; and more than one-eighth of the population, or more than half a million, are assisted by the other seven-eighths. Charity organization evidently has a wide field among the more than one thousand societies which give relief in that great city. In New York we find that the evil has not much lessened by coming across the Atlantic, if the estimate of George William Curtis be true, that "half the enormous sum given every year for charity is not only absolutely wasted, but actually increases pauperism, knavery, and crime."[1] We fear that the statement made by Mr. Curtis will be more than borne out by those having knowledge of the subject in any of our centers of population.

2. In no case should aid be given without previous examination, for "charity's eyes must be open as well as her hands."[2] Archbishop Whately, one of the most generous of men, boasted that he had lived many years in Dublin, and given away thousands of pounds, but never a penny to a beggar.[3] Such a boast could be made only by one who was as conscientious in his giving as he was large-hearted in his impulses. Giving to street beggars,

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[1] 1882. [2] Thomas Fuller.
[3] "Selections from Whately," p. 19.

and to those who knock on our doors for aid is money worse than thrown away. The late Howard Crosby once stated publicly that he had caused to be investigated every application for charity that had come to him through a series of years, and he had yet to find a single genuine case. The testimony of one of the vice-presidents of a charity organization, whose experience of eleven years in a large city gives weight to his words, is that " out of all the applicants that have come to us in these eleven years we have found but one that was deserving; that was a poor, partially crippled boy, whose story we found, on investigation, to be absolutely true." For the sake of that boy it was well worth while to listen patiently to all the other applicants, and it is only as similar patient pains are taken that charity can do real good. The growth of the tramp and of all the semi-pauper, semi-criminal class, is alarming, while the existence of the " rounder " is demanding loudly the indeterminate sentence and reformatory methods. We cannot all become experts in charity, but we can all insist on such a careful examination and investigation that the genuine and deserving will be helped, and the idle and dishonest will be exposed. Thus may we have a part in solving the problems that confront the criminologist and at the same time manifest the very essence of organized and Christian charity.

3. The caution needs to be observed that in aiding cases of need we should endeavor to preserve

the self-respect of the recipient. Where actual sickness does not prevent the application of the rule, work should be required for money given. The words of Archbishop Whately are still true, as the wisest of our charity workers will bear witness: "People will do what you pay them to do; if you pay them to work, they will work; if you pay them to beg, they will beg." The influence of all giving which does not encourage the recipient to make any return is to destroy independence. Better far give nothing than in giving take away that which bread can never replace. It should be remembered, however, that in times of industrial depression, when work fails and income ceases, there are far more cases of real need than under usual conditions, and the ordinary rules do not, and should not, apply.

In closing this chapter on Christian beneficence, in which we have attempted to measure the subject from the standards instituted by Jesus, and passed on and practised in no day perhaps better than our own, we cannot do better than commend the words Horace Bushnell spoke a few years before his death: "What we wait for, and what we are looking hopefully to see, is the consecration of the vast money power of the world to the work and cause and kingdom of Jesus Christ. For that day, when it comes, is the morning of the new creation." And that day will come only as in the life of the churches, and of the world they influence, there is increased spirituality and consecration.

When a church is low spiritually, money must be pumped slowly and painfully; but when our ministers, our committees, our people, become really abiding-places of the Holy Ghost, money springs forth for God's work like water from the rock that Moses struck in the wilderness.

REVIVALS

SUMMARY

INTRODUCTION. The literature of the subject.

I. REVIVALS ARE DIVINE IN THEIR ORIGIN.

II. REVIVALS HAVE FORMED A CONTINUOUS FEATURE IN THE HISTORY OF THE CHURCH.

III. REVIVALS ARE NECESSARY TO THE WELFARE OF THE CHURCH.

IV. REVIVALS ARE NOT BROUGHT ABOUT IRRESPECTIVE OF MEANS.

V. REVIVALS ARE UNIFORMLY THE RESULT OF SCRIPTURAL FAITH AND TEACHING.

VI. REVIVALS PRODUCE MORAL CHANGES.

VII. REVIVALS ARE NOT UNIFORM IN SECONDARY FEATURES.

VIII. REVIVALS HAVE BEEN CLOSELY CONNECTED WITH EDUCATIONAL INSTITUTIONS, MISSIONS, AND GENERAL CHURCH ENTERPRISE.

IX. REVIVALS ARE BENEFICIAL TO THE MINISTER'S SPIRITUAL LIFE.

X. CERTAIN MEN ARE SPECIALLY QUALIFIED FOR CARRYING ON REVIVAL WORK.

XII

REVIVALS. LESSONS FROM HISTORY

As preliminary to the subject of the Minister and Revivals, it will be well to draw some lessons from a study of the history of revivals in all ages.

A revival is " a normal working of human nature moved by supernatural forces," [1] and the foundation of revivals is laid in reason as well as in experience. Revivals are universal in their occurrence, being peculiar to no sect or section, and to believe in their necessity it is only necessary to have some acquaintance with history. Revivals are often spoken of as a modern American product. It is true that peculiarities, growing out of the national temperament and history, have made American revivals remarkable; but in the sense of their being confined to one country or age rather than another revivals are neither modern nor American. " They have never been provincial. All the past is dotted over with them; all the future must be the same. Our hope of the world's conversion is a dream, if religious progress is to be measured by that of the intervals between these great awakenings of the popular heart." [2] Objections to revivals arise either from ignorance of the part they have played in the rise and progress of the Christian church, or from the crudities or superficiality by which some particular movement has been characterized, but which are no intrinsic part of the revival itself. Horace Bushnell, whose fair-mindedness was only equaled by his lion-heartedness, and who is sometimes quoted as opposed to revivals, thus speaks his mind in words of truth and soberness:

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[1] Herrick Johnson.

[2] Austin Phelps, " Men and Books," p. 12.

> I desire to speak with all caution of what are very unfortunately called revivals of religion; for, apart from the name, which is modern, and from certain crudities and excesses that go with it—which name, crudities, and excesses are wholly adventitious as regards the substantial merit of such scenes—apart from these, I say, there is abundant reason to believe that God's spiritual economy includes varieties of exercise, answering, in all important respects, to these visitations of mercy, so much coveted in our churches. They are needed. A perfectly uniform demonstration in religion is not possible or desirable. Nothing is thus uniform but death. . . The Christian church began with a scene of extraordinary social demonstration, and the like, in one form or another may be traced in every period of its history since that day. . . But the difficulty is with us, that we idolize such scenes, and make them the whole of our religion. We assume that nothing good is doing, or can be done at any other time. And what is even worse, we often look upon these scenes, and desire them, rather as scenes of victory than of piety.[1]

In this chapter we shall endeavor to set forth certain lessons which the literature of the subject teaches, which may aid the reader to a better appreciation of the practical side of revivals, which will be subsequently considered.

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[1] Horace Bushnell's "Christian Nurture," pp. 59, 60.

I. We learn first that Revivals are Superhuman in their Origin.

1. This is evident from both the Old and the New Testaments. The valley of dry bones—"Lo, they were very dry"—is a place that others than Ezekiel have visited when "the hand of the Lord" was upon them. The experience of the prophet also, in hearing a noise and beholding a shaking and, "Lo, the sinews and the flesh came upon them, and the skin covered them above . . . and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army,"[1] is one duplicated in the life of many a minister of to-day.

The superhuman agency in the new birth, as set forth by Jesus in his interview with Nicodemus, is the agency recognized and acknowledged in every true revival of religion. For whether it is the ruler of the Jews alone with the Master on the housetop by night, or the great assembly bowed and swayed by a force whose power is undeniable, though not understood, in both cases the marvel is the same. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth; so is every one that is born of the Spirit."[2] It was only after the first disciples had been endued with power from on high that the first great revival followed.[3]

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[1] Ezek. 37 : 1-14. [2] John 3 : 8. [3] Luke 24 : 44-53.

In the book of Acts we have frequent illustrations of the work of the Holy Spirit; the divine presence, who does his work through human agencies.

2. All after history is but a continuation of these first acts of the first disciples. Illustrations of the superhuman origin of revivals are numerous. Revivals have sprung up when the church was most corrupt and inactive, and often the most diligent search reveals no human causes to explain the sudden quickening.

The revivals of the eighteenth century are cases in point. These were the most powerful, widespread, and permanent of all such religious movements. From this period date the rise of Methodism, the preaching of Whitefield, the birth of the evangelical school in the Church of England, and the sermons and other works of Jonathan Edwards. Consider, however, the low condition of religion previous to these revivals. About the end of the seventeenth and the beginning of the eighteenth centuries most of the churches in the American colonies, as well as in the United Kingdom, were in a comparatively moribund state. In England, Arianism and Deism prevailed; and in New England, Increase Mather says, "Conversions have become rare in this age of the world." As we should expect, the preaching of the time was as lamentable as its doctrines. Tillotson and Bull, lights in the English established Church, reveal in their sermons little that is calculated to awaken the sinner, and less that would tend to bring him to Christ. In

1760 William Romaine knew no more than six or seven "gospel" ministers in England; and Bishop Burnet says of candidates for Episcopal ordination, "They can give no account, or at least a very imperfect one, of the contents even of the gospel. Those who have been ordained cannot make it appear that they have read the Scriptures, or any one good book since they were ordained." Among English Dissenters "a cold, comfortless kind of preaching prevails everywhere." And lest we be tempted to congratulate ourselves that the churches of this country were in better condition, we record the complaint of Increase Mather: "During the last age scarcely a sermon was preached without some being apparently converted, and sometimes hundreds were converted by one sermon. Who of us can say that we have seen anything such as this?"

The morals of the time also reflect the low state of its preaching and its doctrine. In England such was the general dissoluteness and depravity, that the increase of population was only one million in one hundred years (1651-1751), whereas in the succeeding one hundred years, notwithstanding war, the increase was fourteen millions. According to Bishop Butler the age had now at length "discovered Christianity to be fictitious." Religion was made a subject of mirth and ridicule by many in revenge for having so long interrupted the pleasures of the world. This condition of things is duplicated in our own New England: "Our degenerate New England, what art thou come to at this day? How are these sins (profanity and drunkenness) become common that were once not even heard of?"[1]

The superhuman element in revivals is opposed in our day, as in every day, both in the world and in the church, by rationalism. Rationalism in the world insists that the order of nature is inviolable, its laws supreme, its forces mechanical; and this same spirit in the church, though clad in disguising garb, assumes that all that is needed for a revival is proper machinery, a more earnest effort, and the multiplication of means. Facts are, however, the best refutation of the claims of rationalism, and nowhere do they better maintain their character for being stubborn things. What but the fulness of the Spirit accounts for the power of Whitefield, Spurgeon, Moody, and a host of others whose influence was so mighty because they disclaimed all credit for the strength through which they could do "all things"? Verily as we remember such names we have but the modern illustrations of the truth declared of old, "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty."[2] Nay, Paul himself is loyal in disclaiming the power as his own by which the force of the Spirit was demonstrated. He came to the church at Corinth, "not with excellency of speech or of wisdom," but "in weakness and in fear and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men but in the power of God." [1]

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[1] Increase Mather.

[2] 1 Cor. 1 : 27.

II. The Corollary which naturally follows the demonstration of the superhuman origin of revivals is found in the fact that Revivals have formed a Continuous Feature in the History of Religion. The reigns of Asa and Hezekiah are only two more illustrations of a time of religious awakening and refreshing following a time of dearth and discouragement.[2] The lives of Elijah and the other prophets widely and continuously uphold the principle that "the barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth." [3] The book of Ezra and Nehemiah will repay careful study by such as desire further evidence of this truth.

The day of Pentecost was, in a sense, the birthday of the Christian church. Certain characteristics of that wondrous event are common, in greater or less degree, to all those revivals which have continued in the church from that day to this. As we read the second chapter of Acts we observe the following characteristics attendant on this descent of the Holy Spirit: (1) Continuous, united, believing prayer. (2) Simple, fearless preaching of Christ. (3) Divine energy. (4) Open espousal of

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[1] 1 Cor. 2 : 1-5.
[2] 2 Chron. 15 : 15; 2 Chron. 29 : 20.
[3] 1 Kings 17 : 14.

Christ's cause. (5) Objection, and derision on the part of many. (6) The formation of a visible society. (7) Solemn awe among some of the unconverted. (8) Joy in discipleship.

This testimony of the Old and New Testaments is repeated in the centuries of the early Christian era when revivals were almost continuous. In the dark ages we have only scanty history, but such as we have tells us that the light has never been entirely put out. To sit in the great square at Florence is to recall the martyrdom of Savonarola and the mighty revival which glowed only the more gloriously when the rulers of the city tried in vain to quench its bright and shining light. They destroyed his body indeed, but were powerless over his soul.

The name of Wycliffe pictures for us England bent in study once more over her Bible, or listening to the words of the preacher which awoke again her sleeping but not dead religious instincts. Through the work of Tyndale the Bible was circulated far and wide. Then comes Latimer, as closely associated with the movements of the English Reformation as was John Knox with the Reformation across the border in Scotland. Then Calvin arises, a man as strong as his doctrine, and to this day the city of Geneva bears the imprint of his mighty teaching and personality. Baxter and his contemporaries then press to the front, suggesting the flame that burst forth at Kidderminster, and the Cromwellian period, when the zeal of revival fired the shots and unsheathed the swords which heralded the time when men should find in the American colonies what they had never attained in the older country. The first shots of the American Revolution were fired on the battlefields of Cromwell, and this American commonwealth owes much to the spirit of revival which was as the powder behind those bullets.

In more recent times we trace more easily the continual revivals which have been features of the eighteenth century. To any one who studies these movements more thoroughly than is our province here, the following dates and names will have significance: 1729, the Holy Club at Oxford; 1730, Tennent in New Jersey; 1744, Northampton and Jonathan Edwards; 1739, Wales and Howell Harris; 1740, the movement which had its origin in Cambuslang, in Scotland.[1]

The nineteenth century is still so close to our own that we need but mention Nettleton, Beecher, Finney, Kirk, Knapp, Moody, yes, and Phillips Brooks, in whom the spirit of the Puritan joins forces with the liberalism which the Puritan abhorred, the fusion resulting in a powerful evangelism which shall influence us for many a long day to come.[2]

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[1] "The Erskines," p. 122.

[2] Mention should here be made of the Welsh revival of 1905. Had my father lived to see it he would have followed it with the greatest interest, and he would have rejoiced to think that we see now but "a little cloud . . . like a man's hand," which foretells "a great rain." We refer our readers to the account of this mighty revival written by W. T. Stead. H. P.

In following through the course of history the continuous features of revival it will be of especial interest to the American reader to note the movements peculiar to our own country.

1. The revivals of the Massachusetts Bay Colony (1630-1650), which have as their key-note spontaneity as opposed to formalism.
2. The revival in New England under Jonathan Edwards (1735-1745), distinguished by the emphasis given to the doctrine of justification by faith.
3. The revivals in the South (1799-1803), beginning in Tennessee and Kentucky, and distinguished by the place given to divine sovereignty.
4. Next we turn to New England again, always a congenial soil for revivals, and there find the movements of 1830-1835, culminating in Finney. These have as their central thought human agency or man's duty.
5. Then comes the Millerite teaching, injurious in its effects (1840-1845), in which the second coming of Christ was the dominant note.
6. The revivals of 1857-8, setting forth the unity and priesthood of believers.
7. Moody and those who have stood with him (1874-1877), who drove home with texts of Scripture the doctrine of imputed righteousness.
8. The names of Jones and Small reflect the teachings of perhaps more worthy masters in other countries, which speak to our own age everywhere of union with Christ developing practical righteousness (1884-).

From this continuous series of revivals the conclusion may reasonably be formed that revivals are a necessity. Man being what he is, his spiritual life has its tides, his moral nature has its growth and may have its retrogression; his intellectual nature is subject to progress or decline. For this condition of things revivals are eminently adapted, as "the zest of life—individual, corporate—consists in a succession of fresh beginnings. Revival is the word that spells life and progress."[1] The world will never be conquered by the piety which "quietly attends the services of the sanctuary, but expends its zeal and enthusiasm within the domestic circle."[2] From all that has been said up to this point concerning the continuous revivals in the church of Christ to which history bears witness, we believe we are warranted in the conclusion that for the quickening of the Christian as well as for the conversion of the unsaved, revivals of religion are a necessity.

III. Revivals are not then phenomenal, but continuous, and as such are Necessary to the Welfare of the Church. No church has been prosperous without revivals. We are sanctioned in expecting them when we employ the proper means. Have we not the promise, "Ye shall seek me and find me when ye shall search for me with all your heart."[3] The revival often does what nothing else could do for the church, and the judgment of Dr. G. C.

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[1] Canon Gore, 1899.

[2] Kirk, "Lectures on Revivals," p. 59.

[3] Jer. 29 : 13.

Baldwin, whose forty-one years' pastorate qualified him to speak on this subject, is worthy of most careful consideration: "After laboring a few months, I became satisfied that the church . . . needed what physicians say elderly people often need, 'a positive alterative.' Therefore, at my advice, they invited Elder Jacob Knapp, the celebrated evangelist, 'to come over and help us.' . . Our church was thoroughly revived, and large were the additions made to its membership. . . My judgment is that most churches need a similar 'alterative' to break up frigid formalities, and be aroused to aggressive work; that therefore they ought, at least once in every two or three years, to hold special services, use special means, secure special aid in the person of an experienced minister, who will do among them what Paul urged upon Timothy, 'the work of an evangelist.'"[1]

It is well for the minister to beware of forming, still less of expressing, hasty and partial opinions as to revival methods and revival workers. Men and methods honored of God must be honored by his ministers also, however these may vary in training and experience. "Take an expectant attitude. . . Never allow your mind to settle down in a quiescent state under the conviction that the policy of the pulpit is fixed by the past for all time."[2] New wine needs new wine-skins, new generations need new men, and new problems need new methods to solve them. And yet the new is always like the old; though its application be different, its substance is the same. Let us then never lose our power of adaptability. This will largely guard us against that danger to the welfare of the church of Christ which is seen in opposition to revival ways and means.

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[1] Baldwin, "Forty-one Years' Pastorate," pp. 42, 43.

[2] Phelps, "Men and Books," p. 16.

IV. History teaches us the lesson that Revivals are Not Brought about Irrespective of Means. Even in the periods of deadness which have so often preceded revivals, there have been some who ever prayed and worked for quickening in the church, and conversions in the world. Only life begets life. Doddridge prayed in England, and Mather in New England; and the Holy Club, Wesley, Hervey, Whitefield, prayed in Oxford; and the work of Rev. W. McCullock prepared the way for the revivals in Cambuslang and Scotland generally. It was the masterly preaching of President Timothy Dwight in 1802 that awakened in Yale College an intense religious interest. And in 1815 the conversion of forty out of one hundred and five young men then in Princeton was due, under God, to Dr. Ashbel Green. The powerful religious influence of Mary Lyon made itself constantly felt in Holyoke Seminary, of which she was the founder and the principal.

The employment of means, as well as trust in God, is necessary to bring about revivals, and the two should never be separated. They are balancing truths, and if either one be removed, the whole truth is necessarily absent. "I began my ministry," declared Dr. Constans L. Goodell, "in the belief that man must wait for God. Sow the seed faithfully and wait. There is a half-truth here. I am likely to end my ministry with the strongest conviction that God is waiting for man. The seed is sown; the fields are white; it remains for the harvest men to gather sheaves, working often together in praying bands and revival bands, cheering each other as with psalm and song they 'shout the Harvest Home.'"[1]

The causes which have produced revivals have been various. They have differed as widely as those of individual conversion. The causes of the various revivals in New England are found to be the removal of the church tax; a death in a ball-room; an alarm of cholera; commercial depression and financial convulsions.[2] As we believe that God stands behind every revival, so somewhere between the revival and God will be found the cause which he uses for the glory of the church and the good of men.

✓ V. Revivals are uniformly the Result of Scriptural Faith and Teaching. Some great idea, whose greatness is enforced by scriptural authority, has been at the heart of every religious movement that has constituted an historical epoch.[3] Thus Whitefield presented such themes as Original Sin,

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[1] "Life," p. 124.

[2] Kirk, "Lectures on Revivals," pp. 93-95, 142.

[3] Kirk, "Lectures on Revivals," pp. 106, 107.

Justification by Faith, the Nature and Necessity of Regeneration, the Person and Work of the Holy Spirit—in Conviction, Conversion, Sanctification, and Witnessing to the believer's Sonship and Adoption. Wesley aroused a consciousness toward God, emphasized to the individual the Fatherhood of God, and proclaimed a salvation for all full, free, and immediate. He called out evangelical philanthropy and brotherly love, and intensified the missionary, working spirit of religion. And if we turn the pages of Nettleton's sermons we discover the same weighty and scriptural themes discussed: "Obligations of the Divine Law; Depraved Character of the Natural Heart; Free and Indiscriminate Offers of the Gospel; Reasonableness of Immediate Repentance; Variety of Excuses Used by Awakened Sinners; the Manner, Guilt, and Danger of Opposing the Holy Spirit." [1]

It is not for us to say what doctrines should specially be preached by ministers of Christ; but that some doctrines must be preached, and these founded on the supreme authority of God's word, we believe heart and soul. Choose those doctrines which for you are not a creed, but a life, and a revival, sometimes slow and sometimes swift, will follow your labors.

VI. The genuineness of a Revival is proved by its Producing Moral Changes. A doctrine is not believed, in the scriptural sense, until it is practised. A revival which affects the worship and religious sentiment of the church, but not its morals, is no revival at all. Moral changes have invariably followed these great religious movements. To take a single illustration, the Methodist revival of the eighteenth century rescued the rural population of England "from brutality of mind and manners and gave them a more refined association on earth, and a warm hope of a still better existence hereafter."[1] To preach morality is not to preach the gospel, but to preach the gospel is to preach morality. The noblest natural ethics look poor and dim when compared with the perfection for which Christ bade us strive, and to secure which he left his Spirit that we might "press on toward the goal." It is only when "whatsoever things are lovely" are seen issuing from the life which has accepted Christ that the Christian name stands for Christian reality. Joseph Cook well says that what is needed now is "to Christianize Christianity"; in other words, to show forth by actual example the power of the teachings of Christ to produce moral changes. And this result, which is both a test and a tribute, has been the characteristic of every genuine revival.

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[1] Sprague, p. 293.

VII. Revivals, however, are Not Uniform in their Secondary Features.

1. They may be classified by the means which are chiefly employed. We recall in this connection the quickened interest in theological discussion which characterized the Protestant Reformation, and the revival at Northampton under Jonathan

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[1] Howitt.

Edwards. The origin of revivals has often been found in the prominence given to preaching, as in the case of Whitefield and many others. Some revivals have been preeminently noted for prayer, such as the time of refreshing which came in the great Irish revivals of 1858. Again, they have been remarkable for revived interest in the Bible, as the many religious currents set in motion by Moody bear ample witness, which remind us of what John Milton said at the time of the great revival in the sixteenth century: "Then was the sacred Bible sought out of the dusty corners, where profane falsehood and neglect had thrown it."

2. Revivals may be classified again by their main results, shown in personal character (Tauler, Pascal, Zinzendorf, Gerhardt, Fox), or in the popular estimation of doctrine. We have already seen, in the case of revivals in America, that a clear and distinct doctrinal note rang in each of these special calls of God to his people, yet no two of them rang the same note. And this is likewise true of revivals in all countries and in all times. In the Protestant Reformation Luther preached justification by faith; and England was roused from her sloth and indifference by the heralding of the good news of free grace by Wesley.

Sometimes the main result of a revival is best seen by its effect on national life, as when the Reformation affected Scotland so profoundly that by the hand of the venerable Earl of Sutherland Scotland's covenant with the Lord was signed. Or the dominant characteristic which sums up the results of a revival may be noted in aggressive Christian work, which may be said to be the marked feature of the revivals of to-day.

But whatever the means employed or the result attained, never has there been a revival where personal loyalty to Jesus Christ, and the glory of his kingdom, was not the meaning and the mainspring of it all.

VIII. It is somewhat remarkable that revivals have been so closely connected, in America at least, with educational institutions, as well as with missions, and with general church enterprise. The motto of one of our leading colleges, *Pro Christo et Ecclesia,* might stand over the doorway of many of our best schools of learning. The tabular statement given by Kirk will be of interest in this connection:[1]

Yale, 36 revivals, resulting in at least 1200 conversions; Dartmouth, 9 revivals, 250 conversions; Amherst, 12 revivals, 350 conversions.

Several of our colleges have been born through revival movements. Periodical visitations of divine power have in the past had much to do with giving to our colleges that healthful tone for which they have been noted.

Times of revival have also meant fresh impulse to the missionary movement, and missionary enthusiasm has often revived a slumbering church. It was David Brainerd's dying message to his Indian congregation that they should remember to keep stated periods of prayer for the conversion of the world. The united efforts of Hall, Richards, and Mills, three students in Williams College, aroused such a spirit in the churches that the American Board in an address to the "Christian public" declared, "The Lord is shaking the nations; his friends in different parts of Christendom are roused from their slumbers, and unprecedented exertions are making for the spread of divine knowledge and for the conversion of the nations."

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[1] "Lectures on Revivals," p. 148.

And these quickenings, which have spread in their influence far beyond the seas, have been instrumental at home in founding and strengthening those special agencies for the good of the community, such as the Young Men's Christian Associations, which to-day stand as beacon lights in Christian service.

IX. Not the least of the beneficial effects of revivals has been the Increased Spiritual Health and Power of the Minister Himself. While doubtless there are many good and earnest men who are not friendly to such movements, yet on the whole the vast majority of the most active men in the ministry will be found committed to a firm faith in such seasons of Divine visitation. The late Professor Porter, of Andover Seminary, in his lectures on revivals, thus graphically described the several classes of clergymen whom he found in opposition to revivals: "A—— was one of those good men who are under the dominion of a sluggish temperament. . . B—— was a man of literary taste, an idolater of books. He laid down his favorite authors with reluctance to attend a prayer-meeting. C—— was fond of social avocations, giving the energy of his being to the lighter forms of social intercourse. D—— overloaded himself with secular cares."[1]

The minister who makes his influence felt deeply and widely recognizes his own need of being brought to a high plane of thought and feeling. This a revival does; it forces the mind to new spheres of thought, brings higher impulses to the heart, and breaks up those ruts in which the wheels move heavily, and which the monotonous routine of life has a constant tendency to wear. Many a preacher is indebted to revival movements for a revision of his homiletical habits. What great preachers, what powerful methods of aggressive work, revivals have brought to light, and the revelation has come often to no one with greater surprise than to the minister himself.

The minister needs to learn the human heart, and at times when the Holy Spirit works with special grace in the hearts of men that mask, which all of us wear and which hides from the world our strength as well as our weakness, is removed. The revival shows the minister his fellow-man as well as God, and shows him man in the light of compassion, which after all is the only safe medium of judgment.

X. As we close this chapter on revivals and the lessons taught from history concerning them, we do well to remember that while every minister should be capable of conducting a revival, Certain Men are Evidently Specially Qualified for this Work. Timothy is bidden, "Do the work of an evangelist,"[1] yet Paul also recognizes that this gift is possessed by a certain class of men in a marked and special degree.[2] It is saying nothing against evangelists as a class when we remark that such men have often, perhaps generally, failed as ministers to one congregation. The right thing in the wrong place fits no better than the proverbial round plug in a square hole. The evangelist is a man who has special gifts. These are often not of the highest order, and he may be himself intellectually ill balanced; but he has power and skill in preaching the elements of religion and in leading inquirers to decision. We should be glad that we cannot all be men like Finney, Knapp, Swan, Vassar, or Moody, for it is best that every man should be himself. Let us then be ourselves, to the praise of God and for the profit of his children. "For the body is not one member, but many."[3]

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[1] Kirk, p. 61.

The literature on the subject is large and varied, and an exhaustive catalogue would be out of the question. We may, however, recommend the following works under the fivefold division of:

1. Histories of Revivals in General.
2. Histories of Special Revivals.
3. Biographies.

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[1] 2 Tim. 4 : 5.
[2] Eph. 4 : 11.
[3] 1 Cor. 12 : 14-31.

4. Works Indirectly Illustrating Revivals.

5. Works which will be of Service in a Revival.

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1. Histories of Revivals in General.

Kirk, "Lectures on Revivals."

Conant, "Narrative of Revival Incidents."

Sprague, "Lectures on Revivals."

Colton, "American Revivals."

Johnson, "Revivals."

Hervey, "Handbook of Revivals."

Fish, "Handbook of Revivals."

Earle, "Bringing in the Sheaves."

Newall, "Revivals, How and When."

Torrey, "How to Promote and Conduct a Successful Revival."

Mason, "The Ministry of Conversion."

Cuyler, "Recollections of a Long Life" (Ch. VII).

Chapman, "Revivals and Missions."

2. Histories of Special Revivals.

Edwards (Jonathan), "Narrative of Surprising Conversions." (See Allen's "Edwards," pp. 132 *seq.*)

Macfarlan, "Revivals of the Eighteenth Century."

Weir, "The Ulster Awakening."

Stevens, "History of Methodism."

Gibson, "The Year of Grace" (1857).

Wesley (John), "Life," "Journals," and "Sermons."

Whitefield, "Life, Journals, and Sermons."

Tyler, "'Prayer for Colleges" (prize essay; cf. "Life of Noah Porter," p. 14 *seq.*).

Hood, "Vignettes of the Great Revival."

Walker (Dr. George Leon), "Some Aspects of the Religious Life of New England." (Eighteenth and nineteenth centuries.)

3. Biographies.

Finney, "Memoir" (by Himself).

M'Cheyne, "Memoir and Remains."

Beecher (Lyman), "Autobiography and Correspondence."

Vassar, "Uncle John Vassar."

Kirk, "Life," by Mears.

Sprague, "Annals of the American Pulpit."

Nettleton, "Memoirs." (See also "Life of Francis Wayland," Vol. I., p. 108.)

Moody, "Life."

Haslam, "From Death Unto Life."

4. Works Indirectly Illustrating Revivals.

Eliot, "Romola," "Adam Bede."

Stephen, "Essays on Ecclesiastical Biography."

Bushnell, "Christian Nurture" (2nd edition).

5. Works which may be of Service in a Revival.

Baxter, "Reformed Pastor."

Dwight (Timothy), "Theology."

James, "The Anxious Enquirer."

Hall, "Come to Jesus."

Burns (W. C.), "Notes of Addresses" (Nisbet, 1869).

Arthur, "The Tongue of Fire."

Finney, "Revival Lectures."

Phelps, "The New Birth."

Chamberlain, "Handbook of Bible Readings" (Chicago, 1878).

Moody, "Sermons," and "Readings."

Pentecost (George), Tracts and many small volumes.

Shute, "Suggestive Passages for Christian Workers."

REVIVALS: ESSENTIALS IN A REVIVAL

SUMMARY

I. PREPARATION OF HEART ON THE PART OF THE MINISTER.
II. A QUICKENED CHURCH.
III. PERSONAL CONTACT WITH THE UNCONVERTED.
IV. A WISE EMPLOYMENT OF MEANS.
  1. Preaching.
  2. Pastoral work.
  3. Special services.

XIII

REVIVALS: ESSENTIALS IN A REVIVAL

I. Among those things which are essential in a revival we mention first of all a Preparation of Heart on the Part of the Minister. He needs to be made ready himself. The direction given to the first preachers of the gospel before the day of Pentecost was personal before it was general: "Tarry *ye* . . . until *ye* be endued with power from on high."

1. One sign of this preparation of heart will be increased solicitude for the salvation of souls. Lyman Beecher said he "felt in his bones" this anxiety for the welfare of others. Once when this sturdy old hero of forty revivals was asked, "Doctor, you know many things; but what do you think the main thing?" he replied, "It is not theology; it is not controversy; it is saving souls."

2. Another sign by which the minister shall know that the revival spirit is drawing nigh will be increased desire for seasons of private prayer. In preaching the minister sows the seed, but in his prayers he waters it and it springs forth. The preeminence given to prayer by the Apostle Paul is most noticeable, and yet even in his case revival did not always follow immediately in answer to

his petitions. Through prayer we prevail with God, but God chooses his own time for showing the results of our spirit of intercession. Surely Paul was speaking more of prayer than of preaching when, fearing lest grievous wolves should enter the fold, he reminds the elders of Ephesus that "by the space of three years I ceased not to warn every one night and day with tears."[1] At those times when the spirit of prayer is especially our own we shall feel a strong inclination to particularize the cases of those within touch of our influence. Like our Master, our greatest and best will be for the one rather than the many. Cotton Mather on his days of special intercession, is stated to have individualized with more or less minuteness the case of each member of his church, which numbered more than four hundred persons. The burden of souls which comes to us as ministers is due to our withdrawal from the presence of our fellows, by whose standards we are apt to measure ourselves, and our entrance into the presence chamber of God. John Welch, found on cold winter nights weeping on the ground and wrestling with the Lord for his people, is no exaggerated case of what many another minister has felt.

3. An unwonted power in preaching will often give the signal that a revival is near. "We believe it is the institution and ordinance of preaching which keeps the religious instinct alive in any land; the great revivals and awakenings of any age have usually been preceded by the tongue of fire—the

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[1] Acts 20 : 31.

kindlings of soul beneath the glow of speech."[1] This preaching should be pointed and searching, as words spoken "by a dying man to dying men." Before the revival of 1858 in Ireland, the minister of the parish in which it began had been long preparing for it. From his ordination in 1841 he had cherished an intense desire for such a time of refreshing, and had repeatedly preached to his people with special reference to the quickening of dead souls and the outpouring of the Spirit.[2] Take as an example of revival preaching this sermon by Spurgeon (January 12, 1868), on the subject, "Good Earnests of Great Success," from the text, "And the word of God increased and the number of disciples multiplied in Jerusalem greatly" (Acts 6 : 7).

Introduction.
  Parallel between the circumstances at that time in Jerusalem and just then in his own church.
I. What are the means by which this prosperity may be procured?
  1. The operation of the Holy Spirit. ✓
  2. Plain preaching of the gospel of Jesus Christ. ✓
  3. Holy living to back it all up. ✓
  4. Individual, personal exertion. ✓
  5. Much earnest prayer. ✓
  6. Intense glowing spiritual life.
II. The results which flow from this prosperity.
  1. Souls are saved.

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[1] Weir, "The Ulster Awakening," p. 26.

[2] E. Paxton Hood, "The Vocation of the Preacher," p. 419.

2. The name of the Lord Jesus Christ is glorified.

III. The alternative which stands before this church, and every other church:

Either prosperity or retrogression.

Appeal to the unconverted in answer to their "wonder what I am making all this stir about."

It will generally be found that the preparation for revival begins in a single heart, and it is well when that heart is the minister's. But he should not be surprised if it shows itself elsewhere. When the minister is conscious of an increased solicitude for the salvation of souls; an increased desire and earnestness in secret prayer; a power in the words of the sermon that drives through the crust about men's hearts into the heart itself, then the light has come, and it will soon spread from the minister to his people and on to the community at large.

II. But quite as necessary as the preparation of the minister's own heart is The Quickening of the Church Itself.

1. This quickening will be revealed by an unwonted disposition to pray. Often at such times it will be well to devote the week-night service entirely to prayer. But the minister should not be content with the ordinary occasions which furnish opportunity for prayer. He should multiply them and appoint sectional or other prayer-meetings. Let separate classes in the Sunday-school meet in the church or at one another's homes for prayer. Invite the deacons and church officers to meet with you to pray. Encourage the mothers of the church

to gather by themselves to remember before God their children and the members of their families. Divide your church up into districts and hold neighborhood prayer-meetings, say in four different parts of the city or town every night for a week. By the end of that time the whole community will know that the church is in prayer.

2. With this spirit of prayer will appear a desire, on the part of the church, to be more humble and penitent—a disposition which will welcome the appointment of a special day for prayer and fasting. Fasting is now almost obsolete in many churches, but it has been a means of great blessing in the past. The celebration of extraordinary seasons of devotion by the church is a practice to be recommended. The laying aside of much of our work to give us time for special prayer is of great gain.

3. Preceding a revival a special solemnity will mark the administration of the ordinances. Baptism will lose entirely any denominational or controversial atmosphere, and the service will appeal to the unconverted as a sermon without words. The Lord's Supper will have the power to call forth renewed consecration; unspoken, the question will be asked again, "Lord, is it I?"[1] Then will the injunction of the apostle be obeyed, "Let a man examine himself, and so let him eat of that bread and drink of that cup."[2] Some of our greatest revivals have originated in companies of disciples as they sat about the table of their Lord. History recounts

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[1] Matt. 26 : 22.

[2] 1 Cor. 11 : 28.

that it was immediately after "communion seasons" that the mighty revivals began at the kirk of Shotts, Scotland (1630); at Kilsyth, Scotland (1739); and at Ahoghill, Ireland (1856).

III. A third essential to a revival is Contact with the Unconverted. When the Romans shortened their swords they lengthened their territories. Personal work for Christ is a duty. Christ touched men to heal them. Without such contact we cannot hope to win men to Christ. What Lord Melbourne objected to in his rector, "the application of religion to private life," accomplished by the personal interview and the house-to-house visitation, is the proper work of all who call themselves Christians. If this duty is neglected by the church, the church will be neglected by the masses.

But how can this hand-to-hand work be brought about?

1. In answer we caution the minister to be on the lookout for any appearance of feeling in the congregation. This will follow the appearance of power in himself. The experience of Lyman Beecher is an experience which, thank God, has been oft repeated in the lives of other ministers: "I . . . preached. I saw one young man with his head down. I wanted to know if it was an arrow of the Almighty. I came along after the sermon and laid my hand upon his head. He lifted up his face, his eyes all full of tears. I saw it was God."[1] From very small beginnings in our congregations

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[1] "Life," Vol. I., p. 139.

revivals of religion often start. Dr. Theodore L. Cuyler says that the first revival he ever enjoyed began with a mechanic's little daughter, who spoke of Christ to a young man to whom she brought a bundle of shoes. Long before Mr. Moody became famous he once held a prayer-meeting in a mission chapel connected with Doctor Cuyler's church. It was attended at first by perhaps a dozen people. "Uphill work, this," the young minister said to him one evening. In reply Mr. Moody gave one of those sage counsels which made him in after years the recognized exponent of common sense in religious work: "Yes, but if you want to kindle a fire, you whittle off a few shavings and start them; then you pile on the wood. I am trying to kindle a few hearts."

2. When the revival spirit begins to show itself, individualize the congregation. Let the minister and the members of the church seek for opportunities to converse personally with the unconverted. Never were disciples increased more rapidly by the church than during the first century, when every disciple felt himself a preacher, and felt his brother a congregation. "Hand-picked fruit is always the best." It is certain that if this individualizing method were more in evidence in the church of Christ, there would be little need for one generation to go down to its grave before every creature even unto the uttermost had heard the words of the Lord Jesus. This method is recognized as supreme by political organizations for the winning of a cam-

paign. A young politician of Brooklyn recently thus expressed his own practical faith in individual work: " I believe that any church composed of five hundred people, as thoroughly organized and as deeply in earnest for the conversion of a city to Christianity as was the —— club, of Brooklyn, for carrying the city election, would be simply irresistible. . . Personal conversation is the most invincible weapon on earth. Allow me as a layman to say that in my judgment the church is largely neglecting this powerful method, and is delivering its messages to the crowd, where the personal is lost in the general. Speaking to everybody in the mass often influences nobody in particular."

3. Have some meeting every Sunday to call out manifestations of feeling. If no opportunity exists in the ordinary arrangement of the church services, make one. Hold an after-meeting when the evening service is concluded, even if no such thing has ever been done in the history of your church. Take the last five minutes of your young people's meeting and give there the invitation that those especially anxious about spiritual matters may make themselves known. In some way, we had almost said in any way, get in touch with the unconverted.

4. Be sure and follow up each case of interest at once. Delays are nowhere more dangerous than in the cases of religious inquirers. The minister should spend a portion of Monday in doing this, as on Tuesday it may be impossible to influence to action the heart that has cooled.

✓ IV. In a Revival of Religion there must always be a Wise Employment of Means.

1. Above all other agencies honored by the Holy Spirit in quickening the church and converting the world is preaching. (1) While preaching alone will not do everything, yet without preaching no revival of widespread significance has ever occurred. Nothing can take its place. Music never filled a church continuously with people, although it has filled many a church with its own sound echoing down the empty aisles and over the sparsely occupied pews. Neither "singing the gospel," "Bible readings," nor any other device has, or ever can, play the important part which preaching has had in all revivals. "Faith cometh by hearing," and in a very literal sense we may ask with Paul the question, "How shall they hear without a preacher?"[1]

(2) As to the character of the preaching best fitted to times of revival, we say first of all let it be your very best. You are now in the most vigorous spiritual condition, and yet will do justice to yourself and your opportunity only as due time is given to preparation. To depend chiefly on the inspiration of the moment is to dishonor God's Spirit, for he nowhere promises to do all the work, but only to give that aid by which good work becomes effective. Study the character of such preaching in men like Jonathan Edwards, Timothy Dwight, Lyman Beecher, and C. G. Finney of generations that are past, and observe it also in such later

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[1] Rom. 10 : 14-17.

preachers as Hugh Aitkin, Knox Little, Spurgeon, or Rainsford of New York.

Perhaps the chief thing which will be noticed in the sermons of such preachers as these is that, however they differ in other respects, they all aim at immediate results. Expect that the bullet will hit the bull's-eye, and if this is your expectation and determination, when the target is examined you will find the mark of the shot not far from the center. Classify your hearers and direct your words to each one. The various classes are present in greater or less degree in every congregation. Aim at them that they may be hit, not for their hurt, but for their healing. Among those people in the pews before you sits "the moralist," and you must find the loose joint in his armor; "the backslider" is there, call forth for him the memory of better days and the certainty that they may come again with a new-found faith; "the indifferent" is more largely represented than any other class, he is the most difficult to reach, but must be roused at any cost from his deadly lethargy. Other kinds of hearers are the "perplexed," honestly asking Pilate's question, "What is truth?" "the seeker," to whom you can say, "This is the way; walk thou in it"; "the convicted," with a keen sense of his own sinfulness, but with a vision yet blurred of the uplifted Christ; and "the decided," who is just waiting for the opportunity to make a good confession of Him whom he has believed.

(3) If it be asked what subjects are most suitable

on which to preach at seasons of revival, we answer without a moment's hesitation: the great foundation truths of the gospel. We want no by-products now, no interesting but comparatively unimportant themes. Turn to the life of Christ and study for your subjects his lines of thought in his conversation with Nicodemus and the woman of Samaria and Zacchæus the publican. Study the Acts of the Apostles and see what subjects they chose, for they addressed hearers much like your own, and they never shot arrows into the air. We copy the following themes, used by one of our most honored and successful preachers in special evangelistic effort in his own church:[1] Monday, "Repentance"; Tuesday, "Conversion"; Wednesday, "Remission of Sins"; Thursday, "Times of Refreshing"; Friday, "Preaching Jesus Christ"; Saturday, "Restitution of All Things." While themes similar to these are common in all preaching of this nature, the remarkable thing here is that the choice of texts was confined to three consecutive verses, found in Acts 3 : 19-21. We underline the text of each evening, that it may be readily seen how closely the text and theme are connected together in this significant passage:

"*Repent ye* therefore, and *be converted,* that your sins may be *blotted out,* when the *times of refreshing* shall come from the presence of the Lord. And he shall send Jesus Christ, which before *was preached* unto you: Whom the heaven must receive until the *times of restitution of all things,* which God hath spoken by the mouth of all his holy prophets since the world began."

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[1] Dr. R. H. Horton.

If Peter could refer to all these subjects in the course of a single address we need find no difficulty in treating them adequately in the course of a week.

(4) The homiletic characteristics of this kind of preaching will be short introductions; simple divisions; apt illustrations; powerful and constant application; and a cumulative conclusion, with an earnest and direct appeal for a decision for the right then and there.

(5) The spirit of preaching of this nature is most important. While people will forget most of the words which we utter, and will be totally unconscious of the homiletical structure of our sermons, they will remember the spirit which created for them an atmosphere in which they preached to themselves a sermon better than our own. There is need that the preacher prepare himself even more than his sermon. Faith should characterize every note in the preacher's voice. It is God's pleasure that sinners should be converted, and that saints should be built up in the most holy faith. Through revivals he has brought both these objects to pass in countless instances. It is God's way. Show your belief in it. It is God's way, and you are now in it. Such preaching should be pervaded throughout by that indescribable quality termed unction. The preacher should bear evidence of the anointing from the Holy One. If he is filled himself with

the Holy Spirit in the quiet hours of preparation that have preceded, the divine presence will overflow, like the cup which ran over in the hand of David, and goodness and mercy shall bless with tenderest ministry those to whom he speaks. Assurance is another characteristic which must dominate revival preaching. A clear clarion note must send the gospel message from a heart that believes to hearts that are waiting to receive. Preach as one who is persuaded of the absolute verity of the message which is delivered.

2. Pastoral work must follow preaching. Now is the time to drive the message home like a nail hammered in and clinched.

(1) Visit all whose needs are made known by the prevalent revival spirit. But let these visits be timely and businesslike. Do not now make social calls on your people. Visit as the doctor visits, with a definite purpose, and leave with each one, as the representative of the Great Physician, just what that peculiar case requires.

(2) Have stated hours to receive calls, either in your house or in the church. Inquirers should not be received when the minister is alone in either of these places. While it is not necessary to have any one in the room when those desirous of religious conversation come, yet some trusted deacon or judicious friend should be near at hand. The reasons for this will be obvious to all who have had much pastoral experience; to others we say, follow the direction and the reason will in due time appear.

The minister cannot be too careful of the reputation either of himself or others. To err is human, but it is well to err on the side of safety.

(3) A number of carefully selected books or tracts will be found exceedingly useful in dealing with the various inquirers. Such books as James' "Anxious Enquirer" are by no means out of date, and the tender, direct words of Newman Hall in his little volume, "Come to Jesus," will be found exceedingly helpful. Leaflets from Moody, Andrew Murray, F. B. Meyer, and others, can be most profitably used. While it is impossible here to make special mention of particular tracts, yet such as are well adapted to this purpose can be readily secured from the publication societies of all our leading denominations and from other tract repositories. We especially commend those by Edward Judson and George F. Pentecost, which, brief and to the point, apply admirably to the various classes of cases met with at a time of revival. Do not, however, rely too much on books or printed pages, for they are all inferior to the living voice. They are supplementary only, and may be left to deepen the impression, or to confirm the counsels already given by the minister in the course of his pastoral work.

3. Special services are a means often employed and greatly honored in revival work. (1) Additional meetings should grow naturally out of those which already exist. Let the increased interest demand more meetings, rather than appoint extra meetings to get up interest.

(2) As long as possible do the work yourself, and beware of employing a professional revivalist until such a course becomes absolutely necessary. In a sermon preached at the Old North Church, in Hartford, on the twentieth anniversary of his pastorate, Horace Bushnell once uttered a word that may be spoken as a caution here: "The only real difficulty I have ever encountered in my ministry that cost me a real and deep trial of feeling related to the matter of evangelistic preachers, and what may be called the machinery system of revivals. Things had come to such a pitch in the churches, by the tensity of the revival system, that the permanent was sacrificed to the casual, the ordinary swallowed up and lost in the extraordinary, and Christian piety itself reduced to a kind of campaigning or stage-effect exercise. The spirit of the pastor was broken and his powers crippled by a lack of expectation, for it was becoming a fixed impression that that effect is to be looked for only under instrumentalities that are extraordinary. He was coming to be scarcely more than a church clock, for beating time and marking the years, while the effective ministry of the word was to be dispensed by a class of professional revivalists." It is to be remembered that the evangelist of the New Testament preached to the heathen, the un-Christianized. The modern missionary is an evangelist in the New Testament sense. The revivalist is too often coarse, mechanical, ill-taught, and mercenary, and while many excellent men are to be numbered among evangelists, it is

wise that the minister do his own work to the limit of his strength.

At these special seasons organize your church for work. Appoint committees on neighborhood meetings, singing, Sunday-school work, ushers, advertising and distribution, the press, and finance. The minister should always be an honorary member of these committees, as well as *ex-officio* chairman of the executive committee composed of the various chairmen. Send a pastoral letter to each one of your members, in which you invite their co-operation, request their prayers, and announce the hours of the services. Enclose in this letter two cards, to be filled out with the names of those for whom each member is especially anxious; one to be kept as a constant reminder and the other to be returned to the minister. A card may also be sent to each one which, when signed, enrolls him among those who promise by personal effort to bring others to Christ. We refer, however, to such cards with some doubt, as sometimes, in the cases of persons who find it easy to promise but hard to perform, they do actual harm. At special services, cards suitably printed may be employed to advantage in obtaining the names of those who either have decided to enter the Christian life, or who are willing to have it known that they are seriously considering the matter. Such cards have many advantages over a more public confession of religious interest, although they should never take the place of a courageous and public stand for the right by the new convert.

(3) When the minister finds himself unable to do all the work himself, the aid of some brother minister should be sought. A minister can best help another minister in his work. He understands the situation, and appreciates the extent and limits of the work required better than any other can.

(4) If it is found desirable to engage an evangelist, great care should be taken in a wise selection of the man. Many excellent men with a special faculty for this work are available. A good evangelist will not only do good while he is present, but will do it in such a way that no after effects of a disagreeable or disastrous character imperil the usefulness of the pastor. In any case, whether a professional revivalist be engaged or not, do not talk too much of "the revival," nor trust to the machinery of revivals which is necessary indeed, but which it is well not to have too much in evidence.

(5) Public meetings for inquirers should of course be held in connection with these special services. Sometimes such meetings are held after the Sunday evening service, in which case they should be short. Begin perhaps with a verse or two from Scripture, then call for brief personal testimonies from Christians, and then give an opportunity for decision. Sometimes an after-meeting is held after each special service, but in this matter there can be no invariable rule. It is generally wise in the first of the special meetings to omit the after-meeting and allow the people to go home, even when an

unusual impression has been made. It is not always well to draw the net, and often if it be omitted for a night or two, more will be gained by one haul than in a number. Beware of placing too much emphasis on the after-meeting. Seek that the word shall find entrance wherever it is presented, and that no suggestion be permitted that may look like even a brief postponement of the surrender of the heart to Christ.

During revival work, keep around you the wisest, most spiritual, and most respected members of the church. Avoid by all means prominence on the part of any whose daily walk is not a credit to their Christian confession. Choose your workers from your best, and encourage them to bring inquirers, and to train the young converts in "the way of God more perfectly."

(6) Classify the inquirers; obtain their names, their previous history, and their present condition. Not all seek Christ alike. Deal with each separately in the light of what you know concerning him. Great harm has sometimes been done by trying to make the cases of all conform to the type of some specially well-known conversion. We need to beware, lest we make the mistake which so retarded the religious life of Dr. Austin Phelps, and which he thus records: "It was under the preaching of Mr. Barnes that I made a profession of religion, at the age of eighteen years. . . It was no fault of my pastor or of my parents that I went through a period of despair, my old notion of conversion, as

a re-creation of moral nature, caused me untold misery. . . The make of my mind required a calm, slow, thoughtful conversion, like Baxter's. Instead of that, I tried to force upon myself an experience like Brainerd's and that of the elder Edwards."[1]

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(7) In dealing with inquirers use the Bible. Read the passages applicable rather than recall them from memory. "Thus saith the Lord" is worth infinitely more than "thus saith" any one else. Prepare and note down in the flyleaf of your Bible references likely to be useful; giving the chapter and verse let the inquirer turn to the passages for himself. Among such passages the following should never be omitted, which refer to the love of God, the work of Christ, and the belief necessary for salvation: John 3 : 16; Romans 3 : 25; Galatians 3 : 13; 1 Peter 2 : 24; 1 John 2 : 3; 1 John 5 : 1. Moody's advice on this matter is worth remembering: "Those not convicted very much, take them right into Romans, third chapter; put in the knife. Those conscious of their guilt should be dealt with tenderly; pour in the oil. Some do not believe in instant salvation; point such to such cases in the Bible; others are afraid they will not hold out; take such into Isaiah forty-third chapter (verses 2 and 19). If any stumble at the word 'believe,' then try the word 'trust,' then the word 'receive.' Some stumble on the words 'born again.' Refer such to 1 John 5 : 1."

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[1] "Life," pp. 34, 35.

(8) Never lose sight of the chief end sought in conversion. It is God's glory that you are seeking to enhance. Let nothing dim the sublimity of this thought; no other end should even so much as approach the place where the glory of God must reign supreme.

(9) Especial care is necessary in revival efforts not to make religion seem so easy as to be unworthy of the most earnest and instant effort. Let there be no minimizing of human sin or guilt. The Christian path should never be described as though it were one perpetually bordered by roses. Honesty is always the best policy. Sin is black, and the Christian life no easy one to him who walks it manfully. Sin is more than ignorance or weakness. The claims of Christ set aside incurs a great and awful responsibility. Liberalism went too far when "a skeptic was not now regarded by us as a criminal, but as an invalid." [1]

(10) Beware also of pressing the claims of religion unwisely. A little experience in revivals teaches that there is a point in the development of the work of divine grace at which it is expedient that human persuasion should cease. At such times silence, which leaves the awakened sinner alone with God, is wiser than speech. Mechanical methods can be carried too far or worked so mechanically that the creaking of the machinery becomes audible and jarring.[2] What we mean is thus expressed in the

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[1] "Life of Archbishop Benson," Vol. II., p. 145.

[2] "Phelps," p. 549.

words of another: "This evening we had a mission with a full church. I fear the plans of conducting them are wearing very thin. There was too much of mechanical up and down movement for silent prayer, closing eyes, singing fragments of hymns, etc., and too much teaching for an address. And the language which it is thought proper to adopt in the mission hymns, the want of dignity, the familiarity with 'our great God' and the incessant entreaties of the preachers 'just' to do this, 'just to believe,' 'just to accept,' 'just to kneel down a moment,' and the way in which, when arguments are a little difficult, a modern missioner shirks them, and keeps exclaiming, 'I want you to cultivate the habit of prayer,' 'I want you' to do this or that, 'I want you to give your heart now to God,' are quite ruining the decent language of piety." [1]

(11) On the other hand, endeavor to bring to an instant and complete surrender in all cases where this is possible. Upon this point remember that you have to deal with a deceitful heart, hence:

a. Avoid all controversy. You cannot solve every mystery. It is now your work to exclude all irrelevant doctrines, and press home admitted truths.

b. Give no countenance to the spirit of "trying." It is "whosoever will." Acceptance, not endeavor, is the duty of the present moment.

c. Never give such advice as, "Go home and think it over." No! "*Now* is the accepted time."

d. Avoid also such counsels as "Pray for a new heart." No! All is *now* ready. The unwillingness is not with God. Surrender your heart *now!*

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[1] "Archbishop Benson's Life," Vol. II., p. 111.

e. Do not ask such questions as "How do you feel now?" "How I feel" is not the question, but "Do I love?" and "What I will do."

(12) Make thorough work of all that you do in connection with revival movements. Be on your guard now as never before against shallow religion. See each person privately and repeatedly, and never trust entirely to public avowals, such as rising, lifting the hand, coming forward, or the repetition of some such phrase as "I love Jesus." Never pronounce any one converted. This is beyond your province. God's Spirit alone can do that. Let us remember these words of the late Hudson Taylor, that hero of the Inland Mission: "In the work of evangelism there is a division, man doing the preaching and God the convicting. If I thought I had got to produce a conviction of sin in a Chinaman's heart I would never try it."

(13) Bring the converts as soon as possible to public confession, and to union with the church. But do not make the ordinances too prominent, for conversion is more than joining the church, and salvation is not synonymous with baptism.

(14) Throughout conversations with inquirers keep self out of the way. Beware of appealing to your own experience. Say nothing, if all you can say refers to yourself. There are times when man's voice had better be silent that God's silence may speak to the awakened conscience. As there are

no two cases of conversion which are alike on record in the New Testament, so now the divine agency in the work of grace is evinced by variety, not uniformity.[1]

(15) Throughout your intercourse with inquirers be careful to honor the Holy Spirit. Three classes of characteristics are found in revivals:

a. Physical excitement, which is wholly or chiefly animal. "It is fostered by rubbing of hands, tones of voice, tones of song, affecting stories, mere hortatory appeals, and social bodily contact. It can be worked up any day in a crowd by a skilful leader."[2] But while such excitement is not grounded in rational conviction, there is an excitement which rightfully has a place at such times. "God's truth is for the mind. The mind is the rational road to the heart. If the truth excite, the excitement is based on rational grounds, and is good, and only good."[3] While therefore excitement is not to be encouraged, it is not to be ignored. It is a "physiological accident."[4] Conversion must touch the whole nature, physical, intellectual, and spiritual. Great wisdom is needed in treating religious excitement. It is inseparable from revivals, and we should be rightly surprised if feeling were entirely absent where such momentous issues are involved. We should wonder indeed if Ezra on hearing his people had profaned themselves with strangers had remained entirely calm. We like him all the better because of the extreme agitation manifested: "I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished."[1] And now comes the natural result on the people of such feeling manifested for their sins: "When Ezra had prayed . . . weeping and casting himself down . . . the people wept very sore."[2]

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[1] See James' "The Varieties of Religious Experience."

[2] Herrick Johnson, "Revivals: Their Place and Power," p. 13.

[3] Herrick Johnson.

[4] Weir, "The Ulster Awakening," p. 3.

No excitement should astonish the Christian minister so much as indifference. This is the standing wonder with God, "My people doth not consider,"[3] and with Christ, "If thou hadst known!"[4] Indifference is the strongest barrier to the reception of the truth, and any amount of excitement is preferable to it. While it is well in revivals to say as little as possible about excitement, yet it is further to be remembered that physical and mental excitement cannot be absolutely separated from one another. Tauler, describing in his preaching the joy of a saved soul at the coming of the Bridegroom, was once interrupted by a voice crying, "*It is true,*" and the speaker fell dead in the rapture of the moment. "Ah, my dear children," Tauler continued, "if the Bridegroom calls this dear soul away, we must not detain it; but I will cease." Such cases have been by no means infrequent in revivals. On the whole subject of excitement we say what John Wesley said in his journal in referring to an eminent visitation from God in an English town: "Satan likewise mimicked this work of God in order to discredit the whole work; and yet it is not wise to give up this part any more than to give up the whole. At first it was doubtless wholly from God. It is partly so at this day; and he will enable us to discern how far the work is pure and where it mixes or degenerates."[1]

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[1] Ezra 9 : 3.
[2] Ezra 10 : 1.
[3] Isaiah 1 : 3.
[4] Luke 19 : 42.

b. The moral as well as the physical characteristic of revivals needs to be noted. We have already referred to this in the tendency at such times of so many people to declare that they will "try" rather than that they will "trust." Such cases should be treated with the tenderest sympathy, for this is so excellent a resolution that we should know how to deal with it judiciously. An honest purpose to live a cleaner and truer life is by no means to be despised, but we need tactfully to insist that the only safe basis is found not in outward reformation, but in inward regeneration. Before a new life is possible without there must be a new life within. "Except one be born anew, he cannot see the kingdom of God."[2]

c. A word as to the spiritual characteristics of a revival. These are what you must chiefly work and watch for. The new life manifests itself in new motives. Physical manifestations are entirely untrustworthy, and moral reformation is only insured as a consequence of spiritual renewal.

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[1] "Heart of John Wesley's Journal," pp. 263, 264.

[2] John 3 : 3 (R. V.).

To close this chapter with a very practical word, we advise that throughout the revival you avail yourself of the press. Give every reasonable assistance to reporters. But beware of sensational advertising, and of that puffing in the papers which deceives no one, but discredits the movement. Above all do not be in haste to give statistics. Statistics are a well-nigh unmixed evil. One of our foremost religious teachers writes thus, in a private letter, concerning his own experience as a pastor: "I found again and again that I could not put figures together without emotions of vanity and self-assertion, which took the glory right out of the hands of God." The desire to compile statistics strengthens the tendency to shallow trickery that so easily brings immediate results. Many a good man has been made to lie by addition and multiplication. Figures rarely tell the truth, and as they can be made to say anything, they may as well, by their omission, be allowed to say nothing.

REVIVALS: AFTER A REVIVAL

SUMMARY

I. PREPARE FOR THE REACTION WHICH IS ALMOST SURE TO FOLLOW A REVIVAL.
  1. To some degree reaction is inevitable.
  2. But it may be moderated.

II. DURING A REVIVAL, THEREFORE, WORK FOR THE FUTURE AS WELL AS THE PRESENT.
  1. Do not be anxious chiefly for numbers.
  2. Character the chief thing.
  3. Complete the good work begun.

III. TRAIN THOSE ADDED DURING A REVIVAL.
  1. Correct natural errors.
  2. Instruct in classes.

IV. INTEREST THE CHURCH IN THE RECENT CONVERTS.

V. KEEP CONVERTS IN THE CHURCH PRAYER-MEETING.

VI. KEEP UP AGGRESSIVE CHRISTIAN WORK.
  1. Let the aggressive work of the church be sustained.
  2. Pay continual attention to the Sunday-school.
  3. Do not materially change the character of your preaching.
  4. Methods for gathering in those who have been impressed.
  5. Keep track of those who did not come to a decision.

VII. FIND CONGENIAL ASSOCIATIONS FOR THOSE ADDED TO THE CHURCH.

XIV

REVIVALS: AFTER A REVIVAL

I. REVIVALS are Almost Sure to be followed by a Reaction, for which the Minister Should be Prepared.

1. To some degree such reaction is inevitable. It is due in part to physical, mental, and nervous exhaustion, and is no more blameworthy than was the discouragement of Elijah when he cast himself "under a juniper tree." The Lord cured him by giving him something to eat and drink, by putting him to sleep, and setting him to work.[1] In much the same way the Lord deals with his people still. He gives them at such times not prayer and exhortation, but food, drink, rest, and worthy employment. When the body is refreshed, the mind and heart regain their normal health.

Such inevitable reaction is due also to the return of daily life to its accustomed channels, and it is not easy at first to adjust one's self to the usual and commonplace. Few revivalists or evangelists stay long to follow up their work. Finney, however, was a noteworthy exception. He once remained seven months in the city of Rochester after the great revival there. The new convert needs help to aid him to apply the new-found life to old problems and fresh opportunities.

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[1] 1 Kings 19 : 4.

2. While to a certain extent reaction is therefore sure to follow a revival, an excessive reaction may be avoided.

(1) Such reaction involves backsliding or falling away, and is often due to the shallow surface work done during the revival itself. It is work of this nature, which constructs the building before the foundations are dug, that has cast such a reproach over revivalism. To such superficial work is due the large proportion of losses in churches which live by periodical revivals. The experience thus described by one of our most noted evangelists is unfortunately all too common: "You may get people to commit themselves by some outward sign, as though they were making a declaration before a sheriff, and six hundred, eight hundred, or perhaps two thousand cards are 'handed in' as the result. . . A year after you find a lot of people denouncing the evangelist's work right and left. There are ministers who will have nothing to do with it. 'Why,' they say, 'look at that last time. We had two thousand cards handed in. I got twenty for my share, and could not get three out of the twenty to confess conversion to me.'"[1] The representative denominational paper of one of our largest religious bodies declares that out of every ten gained to its church, seven are lost. The percentage of loss in another of our great denominations is shown

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[1] Interview with the Rev. John McNeill.

in its year-book to be about twenty-three persons out of every hundred members, and this percentage is increasing, for the average lost for the last four years which are mentioned is thirty per cent., or nearly one-third. Such records are blots on evangelistic work, and we believe that there is no sufficient reason why such a state of things should be allowed to continue.

(2) But while in part this reaction may be due to the character of the work done during the revival, its cause is often to be found in the failure of the minister and his workers to follow up wisely the results of the revival. These are tempted to relax their efforts in religious work when they really should only change their methods. Visiting is dropped when it should be kept up. The workers do not furnish training or find work for the converts, whereas they should draft them at once into forms of church work suited to their capacity, and should form them into classes, such as will be referred to later in this chapter. Unless the new convert is given both work and instruction he will weaken and die.

II. During a Revival, therefore, Work with the Future as well as the Present in view.

1. Be not anxious chiefly for numbers. The habit of numbering converts in a revival, to which we referred in the preceding chapter, is in danger of great abuse. The standard of numbers is fallacious. Hearts are better counted than heads, and converts should be weighed as well as numbered.

2. Be careful to have evidence that each convert is bringing forth fruits meet for repentance. The strongest additions to a church are often made in times of ordinary interest. A man who deliberately makes up his mind to be a Christian in spite of the coldness about him, is pretty apt to be a firm and loyal disciple, strong in faith and clear in conviction. There is danger lest a large number be swept into the church on the waves of a revival, whose after-lives do not show that depth of character and grasp of conviction which should follow genuine conversion when proper care and training are given by those in charge of the church.

3. Realize then the imperative necessity for completing the good work which has been begun. Sanctification is progressive. In the good phrase of the book of Acts, those who come into church fellowship are " being saved." Salvation is a continuous process rather than a single act, and the minister's duty will lie along the line of constant care for the sheep that have been gathered into the fold. The discovery of the special points of weakness as well as of strength in each new member, and his education and encouragement in the light of this knowledge, will call for all the prudent leadership and thought which the minister can command.

III. Therefore, we Give with Emphasis the Counsel that Those who are Added to the Church During a Revival should be Carefully Trained.

1. Errors into which such converts are liable to

fall must be corrected at the start. It is easier to nip the weed when it sprouts than when it is well rooted. Errors which are especially common to such converts are the belief that feeling is of the first importance in religion, that constant attendance on a number of meetings is essential, and that a personal experience at conversion is sufficient for the whole after-life. The minister cannot too strongly impress these new disciples with the fact that there must be fresh experiences, constant discovery of new truths, and a deeper delving into old ones. They must clearly apprehend that religion is life, and that life needs new supplies of energy and faithful performance of new duties which new opportunities reveal. The very fact that such converts have been received at a time of revival contributes to the belief on their part that spiritual life is spasmodic and tidal rather than continuous. The following illustration is in place here: In a powerful revival in Amherst College, the more zealous Christian students once sent a petition to the faculty that for one week the collegiate curriculum might be suspended, in order that the whole time and interest of the students might be concentrated upon the concerns of eternity. Above question was the object of the petition, and the methods proposed were plausible; but the president, the Rev. Doctor Humphrey, had had large experience in revivals. He told the young men that their policy was unwise, and said in substance that their theory assumed that the Holy Spirit was pressed for time and was in haste to go elsewhere. The routine of collegiate duties was the very test which God had then and there ordained of the sincerity of those religious conversions.[1] We are apt to forget that the greater part of our time is not to be spent on the mountain with God, but with our fellows on the plain. On the ordinary levels of life as well as on the peak of the mount, we shall find God present.

2. It is most important that in every church classes be formed for the instruction of new converts in the doctrines and practice of religion. We are commanded by our Lord to teach them "to observe all things whatsoever I have commanded you."[2]

It may be necessary to form two such classes; one for the children, which may meet regularly on some afternoon of the week, and another for those of older years, which may more conveniently gather in the evening. We counsel that the minister teach these classes himself. A wide range of subjects may be appropriately chosen, but it is always better to confine our instruction within such limits as are conducive to thoroughness. Among the themes which should be impressed upon the minds of these new converts we mention the following: The Fundamental Truths of Christianity; the History of Christianity; the Clauses of the Church Covenant; the Ordinances—Baptism and the Lord's

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[1] Phelps, "The Theory of Preaching," p. 553.

[2] Matt. 28 : 19, 20.

Supper; Church-Membership: its Privileges, Obligations, and Meaning; the Bible; Prayer; the Difficulties of Faith; Harmonizing Philosophy, Science, and History with Religion.

Dr. Thomas Archer, than whom none ever gave himself with greater enthusiasm to the religious improvement of the young, once chose this outline for a course of study on the Bible for the young men and women of his church whom he invited to his house: (1) Introductory Lecture. (2) The Bible: its Literary History. (3) Its Claims. (4) Its Purposes. (5) Its Science. (6) Its Ethics. (7) Its Politics. (8) Its Poetry. (9) Its Eloquence. (10) Its Style of Teaching. (11) Its Results. (12) Its Interpretation.[1]

From the outline given above it will readily be seen that such "instruction classes" mean work for the minister. They do require work and their interest cannot be sustained without it. The gleanings out of the storehouse of his general information will not do for the teacher of such a class. For the special preparation required, an hour every day—provided it be the first and best hour in the morning—will generally be found sufficient. And from that hour given to such special themes will come suggestions for sermons and illustrations innumerable, so that the hour is in reality given to work which will find its outlet in other channels than the class under consideration.

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[1] John MacFarlane, "Memoir of Thomas Archer," pp. 74, 75, 79, 81.

There is no need to continue such classes indefinitely. A two or three months' course will be found amply sufficient. Sometimes when the days of the week are crowded to their utmost already, the best time for meeting the class, or at least its adult members, may be the regular hour of the Sunday-school. The minister should of course obtain the consent of the Sunday-school teachers for the absence from their classes of all who are eligible for this instruction class.

IV. It is a matter of Much Importance that the Church take an Interest in the Recent Converts. There is often a sad contrast between the eagerness displayed to get persons into a church, and the indifference shown as to what becomes of them afterward. "Churches," said Dr. W. M. Taylor, "bend all their energies towards the securing of accessions to their membership, as if that were the sole end to be obtained. Pastors, Sabbath-school teachers, office-bearers, members, labor and pray in public and exhort in private in order that they may lead men to Christ and to a public confession of him. And then, when they have got their names on the communion roll, they leave them to take care of themselves; and they go and look after others. But, in reality, this is only the beginning with them; and to leave them thus untended is the greatest possible mistake."[1]

Any members of the church who have shown themselves specially interested in individual cases during the revival may well be requested by the minister to keep an eye upon them afterward. Assign each convert to the care of some one member who will act in a tactful and kindly way as his special guardian. Thus will the minister, like Argus, become many-eyed. He will know constantly of the religious progress of the new converts, as well as detect the first signs of backsliding, coldness, and indifference.

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[1] W. M. Taylor, "The Ministry of the Word," p. 96.

V. Keep the Converts in the Church Prayer-meeting. There is a danger in these days of separate young people's meetings that the church become too much divided into sections. All meetings of the church belong to all members of the church. Beware lest the church prayer-meeting be monopolized by a few of the older brethren. If such a custom has become crystallized, break it up. While in no wise relegating the older members to the background, still encourage the young to take part in the meetings with them. It is not essential that some venerable brother always speak first in a meeting; but let all, old and young, have a recognized place in the mid-week service. Sometimes the minister will do well to choose subjects for this meeting especially suitable to the new converts. Such a subject we take from the note-book of a certain busy minister: "Babes in Christ." They must be taught: 1. To Breathe—Prayer; 2. To Feed—God's Word; 3. To Trust—Life of Faith; 4. To Walk—Christian Work.

VI. After the Revival, Keep Up Aggressive

Christian Work. There are three reasons why this should be done. 1. The first converts to Christianity were thus occupied. Their first thought after they had come to Christ themselves was for others. Andrew brings Simon Peter, Philip finds Nathanael,[1] and thus other footprints were soon found following their own. 2. Moreover, aggressive Christian work should be the normal condition of a church. The injunction of the apostle to his "beloved brethren" is to be "*always* abounding in the work of the Lord."[2] A church that is wide-awake, active, and progressive is the only kind of church that conforms to the New Testament model. To pride ourselves on a polity patterned after the New Testament while we drowsily perform the routine such polity demands is practical heresy. Using the word in its nobler sense, aggression is the key-note of Christianity. In this atmosphere the new convert will have a chance to grow, and it is the normal condition of things which he has a right to expect on entering the Christian fellowship. 3. Such work will keep the convert happy and useful. Dr. Stephen Tyng once formed an "Andrew and Philip Society" of young men who would be Christ's fishermen. Each Sunday evening the members of this society were scattered through the congregation to give an invitation to every young man in sight to take tea with the pastor the next Sabbath evening. When that night came Doctor Tyng met them at a simple supper in the parlors of the church.

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[1] John 1 : 40-46.

[2] 1 Cor. 15 : 58.

After this was over, he went to his study, the young men remaining together until the hour of church service. What opportunities to be fishers for men such a custom must have furnished, and how that meal taken together must have opened the doors to many for a wider Christian usefulness! Therefore we say to every minister, Keep up the highest spiritual standard in your church; maintain the evangelistic method; never let your method cease to be aggressive. You will make mistakes? Make them, plenty of them, for the only man who never makes a mistake is the dead man lying under five feet of earth in the cemetery.

We speak now more particularly of the aggressive work which should be kept up after a revival.

1. Let the usual aggressive work of the church be sustained. Do not press on to new fields of religious activity to the neglect of the old and tried. Every church of considerable size and influence should have connected with it mission stations, branch Sunday-schools, and the like, which demand rightly the minister's first care and thought. In such stations and schools he will perhaps most easily find places for the new converts to work. In this way many a mission station more than warrants its existence, and in keeping the parent church healthy and active performs a part which would be well worth while leaving out of consideration entirely the good that is done in its immediate neighborhood.

2. Pay continual attention to the Sunday-school. We do not advise any minister to be a regular teacher in the school, especially if this follows the morning service, but he should be present in the school every Sunday. He should remain at least through the preliminary exercises. He does wisely if he takes time after these are concluded to visit from class to class, remaining in the room to the close of the session. In this way, in the course of a year, every class can be personally visited by the minister, and he is enabled thus to come in touch with every teacher while at work, and with every pupil while receiving instruction. The minister should meet the teachers occasionally for prayer when religious interest is at its common pitch as well as in the special times of revival. From the Sunday-school of to-day comes the church of to-morrow. In the school no one person should have more influence than the minister himself, and he should covet as his own the love and regard of the scholars, by which in due time he will be enabled to lead them to Christ.

3. After a revival also do not materially change the character of your preaching. The characteristics of directness, fervor, and pungency need to be cultivated and the element of appeal should never be left out of any sermon. In fact, the character of preaching suitable to a revival is largely the kind always needed. The minister should never allow himself to preach sluggish and dull sermons at times of only ordinary religious interest. It is the preacher's business always to reflect the life and

light of God, not the deadness and dimness of his congregation. We strongly advise that at least once a month a sermon should be preached especially addressed to the unconverted. It is a wise policy in our day sometimes to preach in the morning a sermon eminently suitable for Sunday evening, and one that would usually be given in the morning, in the evening. Sinners do not entirely compose our evening hearers, nor are the pews in the morning exclusively filled with saints.

4. Have some method by which to gather in those who are impressed and concerned. We often fail because we do not cast the net regularly. Be bold in this matter. For this purpose a short prayer-meeting may be held after the regular Sunday evening service. Although it may not be well to hold an after-meeting every Sunday night, yet never omit it for any long period at a time. Vary it, and never allow the people to know exactly what comes next. Let it be "bright, brief, and brotherly." If you have in your church men fitted to conduct such a meeting, you may with advantage sometimes delegate this work to them, while you remain in an adjacent room to see those who wish to speak with you.

A Monday evening meeting has sometimes proved most effective and useful in this connection. This meeting should be exclusively for the instruction of converts, and some intelligent, well-rounded, and well-balanced deacon may be placed in charge. Such practical matters may here be dealt with, as "means of growth," "the duties of church-members to each other, to the pastor, etc.," or a preliminary study of the lesson for the next Sabbath may be given. The minister meanwhile should be in a room near-by to see inquirers one by one.

In the weekly prayer-meeting too, frequently call upon those interested or anxious for themselves or for others to rise. The methods by which such expressions are called for in our day are many and devious; but on the whole the quiet invitation to such persons to rise boldly upon their feet for a moment seems the best. In the old days, inquirers were asked to take the front seats, later the invitation to rise became general, then to lift the hand was the customary method, and now we hear the invitation sometimes given for all the people to bow in prayer, with closed eyes, while any who are anxious should indicate it by the uplifted hand! We trust the limit has been reached in this matter, for some of the complex methods now in vogue border perilously upon the ridiculous. Pious tricks are always resented by a man who respects himself, and a good confession is best made by no such shifts or devices.

Times come in every pastorate when conversions become few and scattering. When such periods arrive, speak to the church frankly about it. Set them praying and even appoint a special season of prayer for revival.

This leads us to say a few words concerning the week of prayer which has become so largely an institution among us. We have little sympathy with the officious service of certain religious bodies which parcel out all conceivable topics of prayer according to their pleasure for the various nights of the week. Our advice is never follow such made-to-order subjects. They will be found either of so general a nature as to be practically worthless, or poorly adapted to the particular needs of your own church. Choose topics of your own. These will occur to you in the usual round of pastoral experiences. Then send to every member of the church a card on which the topics for each evening are printed. Prepare yourself most thoroughly for these meetings. We do not believe that the week of prayer has survived its chief usefulness; but we doubt exceedingly whether it is wise to have any stated time for the observance of this season. The first week of January is of all times the worst, for then the business men are exceedingly occupied, and the diversions incident to Christmas and the New Year have not fully subsided. Far preferable to the first week in the year is the season of Lent, which has many reasons to commend it for the observance of special meetings for prayer and meditation. If, however, the spring time is not the best season for your particular church, then the late autumn or early winter will very likely be found most suitable. But on the whole the first weeks in the spring, when the ice breaks up and goes out of our ponds and rivers, and melts from many churches as well, will generally be found the best season for the week of prayer. It is a matter of record, easily verified, that most of the members of our churches came to Christ at this season.

5. Never grow discouraged as you seek to keep up aggressive work in your church, and to sustain it in all the ordinary as well as the extraordinary means employed. Take heart and plod on through the woods, and in due time light will shimmer through the trees and you will find yourself out on the cleared land. Never give up as hopeless any particular cases, and keep track of those who were interested in the revival but never came to a decision. "If they do not come now, they will be better prepared to come next year";[1] and ministerial experience justifies such an assertion as this, for with patient, brave endeavor such people do generally in time come to the desired haven.

VII. Find as far as possible Congenial Associations for Those Added to the Church. When the revival is over, there is a danger that the spiritual tone of the church will be lowered, and that amusements, fairs, and sociables will take the place of prayer-meetings. By this the delicacy and vigor of Christian faith, in its first days, will be injured. Avoid this by every means in your power. Yet do not neglect meetings for social purposes. Introduce young people to one another, and encourage Christian friendships which may ripen into life-long attachments. At the close of each year bring together for a social evening all who have joined the church in the course of it. Every few years, if not annually, hold a sociable for all those who have come into the fellowship during your pastorate. It is not difficult for the wise minister to plan social occasions which are suitable and helpful in every way, and which will prove no detriment to the vital spiritual interest of the church. There is a startling contrast between a revival and a rummage sale! Keep the pendulum from swinging too far, but keep it moving, nevertheless, for the clock must tell time.

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[1] Abbott's "Life of Beecher," p. 213.

To sum up such counsels as are here given for the period after the revival, we say, be prepared for a reaction which may be controlled and moderated; be as busy in training those added to the church as you were in urging them to come into its fellowship; and in all ways complete the good work of which the revival was but the beginning. Tie a knot in the rope that will prevent it from slipping.

THE MINISTER AND EVANGELIZATION

SUMMARY

INTRODUCTION. The Minister as Evangelist.

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2. An office neglected by us.
3. Which must be revived.

COUNSELS.

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4. Go outside ordinary church work. The mission chapel.
5. Go outside of both church and chapel.
6. Co-operate in evangelistic movements.
7. Train your congregation to work with you in such enterprises.

XV

THE MINISTER AND EVANGELIZATION

In this chapter we propose to deal with the work of what is sometimes called the Institutional Church. The minister's task is threefold: He should be a preacher, a pastor, and an evangelist. This office of the evangelist may be defined as that of a missionary herald of the gospel.

1. The office is recognized in Scripture in the teaching and example of Christ,[1] in the lives of the apostles and early believers,[2] and in the injunctions of New Testament writers.[3]

"Go out into the highways," said Jesus. The text of his first sermon is significant of his whole life: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

We see the first disciples obedient to this instruction, preaching in many villages, yet not confining their efforts to crowds. Philip sits with the eunuch in his chariot, Peter finds "a certain man named Æneas," and Paul speaks to the sailors in their ship or the soldiers about him in his prison.

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[1] Matt. 10 : 5-41; 25 : 35-40; Luke 14 : 23; Matt. 11 : 1; Luke 4 : 18, 19.

[2] Acts 8 : 4, 25, 26; 9 : 32; 21 : 8.

[3] Eph. 4 : 11; 2 Tim. 4 : 5.

In his letters to the churches we find Paul honoring this office—"he gave some evangelists"—and then, as though fearful lest his direction should be applied too exclusively outside the ranks of the regular ministry, he urges upon the young preacher Timothy, that he "do the work of an evangelist."

2. Although this office has a prominent place in the New Testament, it has been an office too largely neglected by us. The settled pastorate and the local church have been suffered to absorb too exclusively our attention.

(1) This has been due in part to a narrow conception of the gospel; some have confined that conception to the salvation of the individual, while others have declared it to apply mainly to the betterment of the race. But both these theories ought to be recognized and harmonized. The betterment of the race depends upon the salvation of the individual, and the salvation of the individual becomes increasingly possible only through the betterment of the race. In the past the church has so placed in the forefront of her message the salvation of the individual that to-day we see the reaction in a keener social instinct, which has a tendency to err in going as far toward the extreme of socialism as the other view toward the extreme of individualism. "I am bold enough to hope that there may yet be found room enough in Christianity for both. It is

probably going to be one of the achievements of the wider and better balanced theology which one trusts is to come out of the present confusion in the twentieth or some other century, that it will frame some larger conception of Christ's salvation, big enough to embrace and harmonize these two rival theories of it—the personal religious salvation of the soul from sin and the ethical and social salvation of the community from wrong and suffering."[1]

Truly "a man is not fit to go as missionary to China who will not work with the needy at his own doors,"[2] and it is easy for all of us to be so possessed with one great idea that there is no room for others which have an equal right to bed and board. The shame which Canon Liddon felt for himself on his return from a Salvation Army meeting, when he thought of his own work at St. Paul's, is a shame that belongs to many others who have never felt it. We pray for the time when the mind of the church shall be as broad as the mind of the Master. "The mind that was in Christ Jesus" speaks with infinite pity to a sinful woman taken in the very act, weeps over the great city of Jerusalem, and dies upon the cross of Calvary for the whole wide world, even "unto the uttermost."

(2) The neglect of this office by many a minister has been almost forced upon him by the very nature of his work. His preaching, pastoral care, and incidental services have been more than enough for all his time and energies, and many a man because

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[1] Dr. Oswald Dykes.

[2] "Life of John A. Broadus," p. 67.

of the burdens of the pastorate has gone wrong just here. Because he could not do evangelistic work when he would, in time he has come to feel that he would not do evangelistic work if he could.

(3) To the unreasonable claims of the local church, and to a false conception of what a church is, must also be charged much of the past neglect. Two hundred years ago Richard Baxter uttered a bitter cry: " The work of the church is exceedingly retarded by an unworthy ' retireness.' . . Christians live like snails in a shell, and look but little around into the world and know not the state of the world nor of the church, nor much care to know it, but think it is with all the world as they fancy it is with themselves. . . Many ministers are of such retiring dispositions that they scarcely look beyond the border of their own parishes." While we do not entirely sympathize with the following declaration of James Russell Lowell, yet there is enough truth in it to make it pungent: " Christ has declared war against the Christianity of the world, and it must down. The church must be reformed from foundation to weather-cock."[1] True it is that as churches grow large and wealthy they have a tendency to become inefficient in the world of evangelization. " The church which ceases to be evangelistic will cease to be evangelical."[2] It is quite possible to hold all the forms of evangelical doctrine without being ourselves evangelists. Both the safety of the church and the welfare of the masses largely depend

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[1] " Life," Vol. I., p. 98.

[2] Doctor Duff.

upon a true conception of what the church really is. The words of Dr. A. J. Gordon are none too strong when he says: "In this world, as well as in the world to come, there is an impassable gulf between Dives and Lazarus. If the church deliberately chooses the company of Dives, putting on purple and fine linen and faring sumptuously every day, she cannot eat with Lazarus. The attempt may be made to effect conciliation by tossing biscuits across the gulf. . . But this will not do." The familiar complaints that churches are incompetent to distribute the bread of life, and that they are "trying to dam up the water of life that it might be distributed only to regular subscribers," are, we are grateful to think, becoming more rare as the church is waking to a wider and truer interpretation of her mission. Firm in his belief that the church is now trying to do her duty, Phillips Brooks had little sympathy with such complaints, and we cannot better express our own conviction than by quoting his: "The churches to-day are honestly trying to bring the water of life to all men. They blunder and they fail; but they do try. And I do not know, for myself, any other agency with which I can combine such poor effort as I can make in that direction, except with them."[1]

3. We thank God for a widening conception of the gospel and for a truer understanding by the church of her duty and privilege. Still there is need of more breadth and of more truth in this matter,

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[1] "Life of Phillips Brooks," Vol. II., p. 561.

and the task devolves upon the present generation to complete the work of the generation that is past, and to revive still further among us the work of the evangelist. The work of the evangelist may be a distinct office, and there are doubtless many men who are evidently better adapted for this work than for any other. Still the work ought to be attempted by every minister.

It should be remembered in this chapter that by the word evangelist we mean more than the mere leader of special or gospel services. We mean this indeed, but much more. He is a man who preaches the "good news" by every means in his power, and who seeks to bring men into sympathy and fellowship with the church, as well as to establish new churches where none are in existence. A minister without this evangelistic spirit will be necessarily destined to cut narrow swathes in the fields white for the harvest, while the minister who possesses the evangelistic spirit, or better, is possessed by it, will swing his scythe with ever-increasing effectiveness.

The words pastor and evangelist are, when truly interpreted, largely synonymous. In our preaching the people come to us, in our pastoral work we go to the people. But how about the vast numbers who neither come to us nor expect us to go to them? All ordinary means fail to reach them, and we must therefore go after them. They are those "other sheep" who also bear the mark of the Good Shepherd. His voice speaks to the under-shepherds, the pastors whom he hath appointed, saying:

"Them also I must bring."[1] Unless we shepherd these members of the great flock of Christ our ministry as Christian pastors is incomplete, and the purpose for which we were called remains in part unfulfilled. "Were I again to be a parish minister," said Leighton, "I must follow sinners to their houses, and even to their ale-houses." This following of men that we may bless them with the good gifts of Christ is the special work of the evangelist, and in this work every pastor should take his part.

There are many admirable theories propounded as to how the masses may best be reached; but there is only one theory which will ever be effective, and that, in the words of Mr. Moody, is "to go and fetch them." General Booth's four principles, early formed and still held to, are authoritative, for he has shown their efficiency: "1. You must go to the people with the message of salvation instead of expecting them to come to you. 2. You must attract the people, so as to induce them to come within earshot. 3. You must save the people by pushing them to decision, working up to the given end, and then striking when the iron is hot. 4. You must employ the people, for there is no way of keeping saved except by being busily engaged in saving other people."

We offer here seven counsels which may aid the pastor to justify his name, and his church to justify its existence in the energetic performance of evangelistic work:

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[1] John 10 : 16.

1. Study carefully the church of which you are the pastor. Know where each member lives; the locality in which most of the members live; the distant districts where some of the members reside; the capacity of the membership; the work being done by each member of the church, noting those who come to both services on Sunday, those who attend the prayer-meetings as well, and those who speak. Make a list of all members who do nothing at all. Cross off from this list the names of the very aged and those who because of special family cares, illness, or other proper cause are unable to do anything, and go to work to draft all the rest into active service. Many of these will work readily if you can point out a special garden-patch for their cultivation. Do not place too much credence on the excuse, "I am too busy." Men are rarely too busy to do what they want to do, and they want to do whatever they can do well, and they do well those things on which they have worked hard. One comes, in time, to regard even the problems of higher mathematics with affection if he grinds at them hard enough. There is a sense in which work not only is a sign of life, but produces life itself, for effects are sometimes causes, and causes sometimes effects. An English preacher says truly, "What is needed to put life into churches is to revert to the original idea of a church, and make it a society 'to provoke unto love and good works.' Suppose every time we met together we kept this purpose in view, we should find one thing, I think,

that he 'prayeth best who loveth best,' and that Christian business is a wonderful help to Christian devotion." So let the pastor learn the field and the forces.

2. Next survey the city or district in which your pastorate lies. Discover where there is need of more church accommodation, and where there is no need. Learn what is being done by other denominations, and which are the growing districts that afford a special opportunity for work such as you contemplate. These points and others which will readily occur to the pastor examining the field, may be noted by colors upon a chart or map. In a country church such a map or chart may be extended to large districts, or even to the whole Association.

3. Make your church the center from which radiate the various activities of evangelistic work. It should be the hub in the wheel, the spokes being the agencies of aggressive work, and the tire the limit of the district in which your pastorate lies. "The churches must become their own mission centers,"[1] and there are few churches to which this injunction is not applicable. That church is in a lamentable plight indeed which is all center and has no circumference.

Have some service on Sunday popular in its character, with free seats, good music, hearty singing, and earnest, bright addresses. Such a meeting as that held for men in England and known as "The

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[1] Dr. John Clifford, 1902.

Pleasant Sunday Afternoon" ("P. S. A.") has been of inestimable service in that country, and we hope to see it introduced effectively in ours.

Endeavor to have the church open all the time. Never mind how it bristles with signs for men's meetings, mothers' meetings and the rest, if each sign stands for a reality. When no services are being held it is well that those passing by the open doors should know that an opportunity is ever afforded to enter for quiet meditation and prayer. A church with fast-locked iron gates is a painful reminder of the days when the Bible was chained to the walls of monastery libraries. It is no credit to a church to have need of replacing its carpets only once in ten years, and the bill which should always be large in every church is that for light and heat.

Hold social meetings in the week. Have a reading-room for young men, a gymnasium, if possible, and classes for young women and for children, thus striving to meet the need of all classes and conditions by every possible means. We urge that every wide-awake pastor visit and study the work of such churches as the Judson Memorial Church (Baptist) or St. George's Church (Episcopal), of New York City, Bethany Church (Presbyterian), of Philadelphia, the Berkley Temple (Congregational), and the Ruggles Street Church (Baptist), of Boston, and many others which are doing work equally as great and good. Happy the pastor who so seeks to grasp the opportunities that are close at hand, that when his work at last is finished he can say what Dean Stanley said on his deathbed: "I have striven amid many frailties and weaknesses to make Westminster Abbey a great center of religious activity."

4. By all means let the pastor preach outside of ordinary church work. Here we speak of the mission chapel.

(1) Having found the place for such a chapel, hire a large room and thoroughly canvass the neighborhood, and visit personally so far as you can the families near-by. *Endeavor to get people on the spot interested in the enterprise;* some of your own church-members who live close at hand, and members of the neighboring families who very likely are members of no church. Be sure and have your working nucleus resident. Such undertakings cannot be handled with tongs, and in this respect, as well as in many others, the Roman Catholic Church has much to teach us. Her priests gain no little of their power by living themselves among the people of their parishes.

(2) When you have secured a suitable room and the support and interest of people living in the neighborhood, begin the work slowly. Be content perhaps to start with a Sunday-school, adding an evening service, with sermon when events warrant it. But from the very first have always a week-night service for prayer and conference.

(3) The time having come for erecting a chapel building—and it is surprising sometimes how soon

such a time does come—let it be churchlike in form, with rooms for classes and prayer-meetings, which may be so arranged as to be thrown open to enlarge the audience room. A baptistery should be put in at once, as it is an evidence of expectancy and faith. Give the chapel building an attractive name, and never call it "the mission." We shall not here attempt to settle that much-argued question whether some poor people are not happier in their own mission halls than in regular churches. Be it our part only to recommend emphatically that the chapel building be not unchurchly in form, or dubbed with the name that suggests dependence if not pauperism.

(4) In organization, such an enterprise should look toward becoming an independent church from the first. Again we advise that its working and governing members should live on the spot. Beware even of drawing your strength too much from the distant home church. Nowhere more than in such endeavors is it true that God helps those who help themselves. At the very beginning weekly offerings should be taken, and if the envelope system can be introduced it will aid the spirit of independence and self-respect.

Keep this chapel constantly occupied. Prayer-meetings, teachers' meetings, mothers' meetings, meetings to train helpers in speaking and prayer, bands of hope, temperance societies, young people's meetings, all can in time be introduced, and each will bear its part in making of the chapel what business men sometimes call "a busy place."

(5) As to the management of such a chapel. It should have its own pastor, who in the beginning may be the assistant pastor of the home church, and he should be surrounded by a committee of willing and capable workers.

5. The pastor should lead his church to widen its endeavors beyond both the church and the chapel. Open-air services are finding a place among us as never before. Organize a band of your young people or other workers, obtain permission from the civil authorities, and go out into the parks where the people gather on summer Sundays in such large numbers. Cottage prayer-meetings may be held in the winter-time as a sort of continuation of the open-air work of the summer. This is a great means of bringing those who are out of touch with the church within her helpful influence. People who never go to church, or who are supposed to be opposed to the church, will often be found very willing to have their homes used for this purpose. They will even take a good deal of pride in the fact that their homes have been so selected. The pastor, of course, cannot always, or even often, lead such a meeting; but there is no great difficulty in discovering suitable persons for this work. We have known many cases where the Sunday-school lesson has been made each week the subject for such home prayer-meetings with excellent results.

6. The pastor should co-operate in all evangelistic movements in the community.

Never stand aloof from any work in which other churches invite you to engage with them. Go in heartily for a canvass of the whole city or a section, if such is contemplated. Join with them in united services on Thanksgiving Day and similar occasions. Let your sympathy for all benevolent and aggressive societies which are working in your city or town be known. Do all that you can for such organizations as the Young Men's Christian Association, the Women's Christian Temperance Union, and the Salvation Army. Visit and get to know the officials of any reformatory, industrial school, prison, almshouse, or hospital which may be in your neighborhood. Intelligently study their work and assist them by every means in your power. We wish here to speak a special word of commendation of the organization known as the Federation of Churches. This society is doing much to check the waste of effort in the activities of our churches, and to bind all together in a spirit of unity in the task of evangelization, and of the overthrow of the civic and social evils which are so entrenched in custom and public sentiment.

Every pastor is especially adapted to certain kinds of work and he will do well to become a specialist along these lines. Not all men in the ministry could have stood at the jail door every Monday morning when prisoners were discharged and, taking the men by the hand, furnished them with such material and spiritual help as gave them a new chance and a new hope. But this work F. B. Meyer did for years in Leicester. Neither could every minister have spoken at the noon hour of Mondays to the working men while they ate their dinners and smoked their pipes. But this Joseph Parker did in the City Temple schoolroom in London. Still others have held meetings for tramps and for thieves and have had their invitation to attend such meetings so eagerly accepted that the rooms in which they have been held have been filled with the particular class they aimed to reach. Let each pastor find his special power, and if he does not know what this may be, let him experiment until he discovers it. Along that line let him do his work as well as co-operate in the various evangelistic enterprises in his community.

While we confess our faith in what is termed "social Christianity" or the "social gospel," we do not wish to be interpreted as believing for a moment that Christian sociology can ever take the place of the simple and faithfully preached gospel of Jesus Christ. There is really no antagonism between the two, the one being the complement of the other. On this whole subject we commend the words spoken by one of our sanest thinkers and greatest preachers:

> Help that is flung to people, as you might fling a bone to a dog, hurts those whom it is meant to benefit, and patronizing help does little good, and lecturing help does little more. You must take blind beggars by the hand if you're going to make them see, and you must not be afraid to lay your white, clean fingers upon the feculent masses of corruption in the lepers' glistening whiteness

> if you are going to make him whole. Go down in order to lift, and remember that without sympathy there is no sufficient help, and without communion with Christ there is no sympathy. . . We hear a great deal to-day about a social gospel. . . Only let us remember that the gospel is social second, and individual first, and that if you get the love of God and obedience to Jesus Christ into a man's heart, it will be like putting gas into a balloon. It will go up and the man will get out of the slums fast enough, and he will not be a slave to the vices of the world much longer, and you will have done more for him and for the wide circle that he may influence than by any other means. . . I am sure that, under God, the great remedy for social evils lies mainly here, that the bulk of professing Christians shall recognize and discharge their responsibilities.[1]

7. No pastor is equal to the task of carrying on evangelistic work alone. Neither does a corps of paid assistants prove entirely adequate for such work. Such assistants are by all means to be employed, but they never can take the place of volunteer lay helpers. Not long ago a minister, most prominent in city evangelistic enterprises, declared that he would give all his paid assistants for one truly motherly woman of the type so common a generation ago, who would do the work gladly without pecuniary acknowledgment. In these busy days great emphasis needs to be laid on the value of lay work in the church, and we believe that slowly but surely it will take its true place. Train therefore, your congregation to work with you in such enterprises. As an indication of how far

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[1] J. C. Carlile's "Alexander McLaren," pp. 68, 69.

conditions are improved in this regard, the Rev. James Stalker notes these words, written in 1842, which appear in "McCheyne's Memoirs": "My (prayer) meeting is still the hour and a half, nor do I see how I can shorten it. . . A stranger started up and prayed one evening. I did not interrupt him or take notice of it, but have thought it best to forbid it. None but ordained servants should speak in churches." This statement is noteworthy as coming from the most prominent member of the school which has since gone farthest in welcoming external aids in the work of the ministry. It shows us how far we have traveled in a little more than half a century. While it is well that a certain line of separation be drawn between clergy and laity, as each have work which they can do better than the other, yet only as the two halves are joined is the perfect circle described. The following advice given by a Scotch layman may well be applied to any church which demands the impossible of its pastor and is correspondingly negligent in demanding the possible from itself: "If your pastor is not bringing in so many fish as you would like, don't go across the boat and take his seat; keep to your own line. There are as many fish on the lay side of the boat as on the clerical, and if you want a good catch, both sides must do their part."

Church homelessness is widespread to-day. The work of attracting within the doors of the church those who have no church home by helpful and inspiring influences can be better done by the people than by the pastor. The young men of the community can be influenced best by young men, and some society, like the Brotherhood of St. Andrew in the Episcopal Church, can do more toward bringing young men to the church and Sunday-school than a barrel of sermons without their aid. Again, the task of inviting strangers to our churches through personal invitations left at the hotels on every Saturday night, is one that many of us while traveling have learned to appreciate. Whether the invitation be accepted or not, it does much to let those who stay over a Sabbath in our cities know that the church desires to do what she can toward palliating the miseries and the dreariness of Sunday in a hotel. But on Saturday night the pastor had better be quietly in his home, and a band of laymen will do this work far better than he. We have no space here to mention in further detail the multitude of methods by which the laymen may help the minister and the minister may help the laymen, and both together help, in holy partnership, the church of Christ. We add only that it is the wise minister who sets others to work, while he keeps his eye over the whole, but does not attempt to do everything himself.

In considering the minister of Christ as an evangelist, and emphasizing the fact that he must be this as well as preacher of the gospel and pastor of a church, we would utter the caution that there is danger of allowing the spiritual mission and work of the church to be subordinated to its social and philanthropic activities. But this danger need not prevent the pastor from remembering that as a minister of Jesus Christ his work is threefold, not twofold, and that he should do his part toward placing the office of evangelist on its rightful level with that of preacher and pastor. We are grateful for the many noble and eminent ministers in our times who have been all these. To lift men from physical and moral filth, to clasp hands with them at jail doors, to lift them from shame and point them to Christ, to give them recreation and pleasure as well as instruction and advice, this is to do the work of a Christian minister. The work of the evangelist will ever be found to make the minister a better writer of sermons, and a better comforter within the circle of his own church. Best of all, to do the work of an evangelist, in the broad sense in which we have here sought to interpret it, is to hear the voice of the Master as he speaks now and here, "Inasmuch as ye have done it unto . . . these my brethren, ye have done it unto me."

THE SUNDAY-SCHOOL AND YOUNG PEOPLE

SUMMARY

I. The Sunday-school.
  1. Have a clear conception of its true nature.
  2. Keep in close contact with officers and teachers, for purposes of (1) Devotion. (2) Business. (3) Preparatory study. (4) Christian aggression.
  3. Keep in close contact also with the scholars. (1) Be present in the school every Sunday. Value of catechising. (2) The occasional address. (3) The young men's Bible class. (4) In times of special religious interest.

II. The Young People of the Congregation.
  Note.—An appropriate service for the dedication of infants.
  1. As to pastoral visiting.
  2. As to the public service.
  3. As to bringing into the church-fellowship.
  4. As to subsequent training and life.

XVI

THE SUNDAY-SCHOOL AND YOUNG PEOPLE

In this chapter we shall speak of the minister and his young people. As these are so largely found in every church identified with the Sunday-school and the young people's society, these organizations will here demand much of our attention.

I. First, as to the Sunday-school.

1. A clear conception of its true nature is most important. The Sunday-school, or better Bible-school, is emphatically a place for teaching. As in the divine worship of Sunday morning the sermon is prominent, and as at the mid-week service prayer is, or should be, most in evidence, so the explanation and study of Scripture should occupy the first place in a teaching service or Sunday-school. We do not mean that such teaching should seek mainly to impart information, for not information of the mind, but formation of character, is the great task of the Sunday-school teacher. The teacher's duty is to arouse within the scholar the religious life, to tell him how to come near to God, to make him a citizen of the kingdom, and then so further to teach and exercise him that he in his turn shall win and teach others. This is the real province of information. Without it the mere memorizing of

facts is as nothing. These words of that great preacher, F. W. Robertson, should be written large for every Sunday-school teacher's guidance and encouragement: "Not in the flushing of a pupil's cheek or the glistening of an attentive eye, not in the shining results of an examination, does your real success lie. It lies in that invisible influence on character which He alone can read who counted the nameless seven thousand in Israel." [1]

With this clear conception of the true nature of the Sunday-school's tasks should go also a recognition of the Sunday-school's place in the church organization. It is not distinct from the church, but forms an integral part of the church. The minister is responsible for its prosperous management, and by virtue of his position is the superintendent of the superintendent. If he is faithful to his office he will ever keep a watchful eye on the character of the teachers and of their teaching, and while he should never be prominent in the election of officers, he should see to it that the best men available for the places are selected.

2. The minister, of course, can only hope to be influential in the work of the Sunday-school as he keeps in close contact with the officers and teachers.

(1) He should often meet with them for purposes of devotion. A weekly or monthly prayer-meeting for this purpose is most admirable. This meeting, however, should be of the most informal character, and ample time should be allowed for free con-

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[1] Sermon on Elijah.

versation upon the religious condition of the classes. Let the meeting be short, earnest, and to the point. To insure this the minister had better preside himself. The most favorable time for such a meeting will often be at the close of the Sunday-school session, if the school meets in the afternoon; or just before the morning service, if the usual hour for the Sunday-school is at noon.

(2) While the meeting just referred to will be chiefly devotional, distinct and regular meetings should be held for the consideration of routine work. Teachers' business meetings should be held monthly, and while attended by the minister, they need not necessarily be presided over by him. We recommend that new teachers be chosen by vote after due trial of capacity and character. The wise minister knows right well that the cry for more teachers will be heeded and satisfied only as he seeks to raise the bars, and not as he lowers them. Make it mean something to be a Sunday-school teacher; elevate the office to a height to which not every one can attain, and for which none is chosen too easily, and you are on the high road to success toward securing teachers who have more than mere willingness to commend them.

The officers of the school should be chosen at an annual meeting, and such election should always be subject to the confirmation of the church. While full reports of the school attendance and amount of the offering should be given at each session of the school, these reports should not be made too long, and if possible should contain something more each Sunday than mere figures. Statistics alone never interested any one outside of the Government Bureau of Vital Statistics. But a proper interpretation of those figures may be made to mean much even to the youngest scholar. We emphasize again that which has been mentioned in another place,[1] that collections at the sessions of the school should not be all expended on the school itself, but be largely appropriated to benevolence. Such funds should never, under any circumstances, be used for picnics, treats, or suppers, but should be given for the extension of the world-wide kingdom of Christ. These gifts should be made to teach with no little force the purpose for which the Sunday-school exists.

(3) The close contact which is necessary between minister, officers, and teachers of the school may be further enhanced by their meeting together in a class for the preparatory study of the lesson. In most of our churches the minister will be found the most efficient teacher for such a preparation class. The conduct of a preparation class is not such hard work as the minister who has not tried it may imagine. In the study which he gives to fit himself for this meeting he will find texts for sermons and suggestions for his mid-week service which will make all his other work correspondingly lighter. Such a class is necessary for many reasons; by it interest is quickened in the Bible, the teachers are trained to clear views of truth and to the best

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[1] "The Ministry of the Sunday-school," pp. 161-2.

methods of teaching, and a high standard of efficiency is maintained, so that incapable teachers who read stories or talk gossip may be either reformed or eliminated. If this class is properly recruited it may include those who are willing to take classes occasionally, and may thus be made to provide teachers for emergencies. Not the least of the advantages of such a class will be found in the influence which it brings to bear on the congregation of Sunday morning. It puts intelligent listeners into the pews.

This class may be conducted in two ways. It may either be colloquial in its character, the leader receiving questions and inviting remarks, or it may be expository. In this case the leader gives an exposition of the lesson for a half or three-quarters of an hour. This Bible reading, as it may well be called, is not an example of the way in which the lesson should be taught by the teacher, but is rather an opening up of the passage of Scripture by the minister to his people. It does not supplant the work which every teacher must do for himself, but it only supplements that work. Therefore the attendance of others than teachers is to be encouraged.

We advise that this class be held on an evening when the whole time can be given to it. It is neither fair to the regular church prayer-meeting nor to this teachers' meeting that both be held on the same evening. There is a wide difference of opinion among teachers as to the best evening for such a purpose. Some prefer that the class should meet early in the week, in order that the teachers may be started in their lesson study; others urge that the close of the week be chosen, as then the teachers may compare the result of their own study with that of the minister. Every night has its disadvantages as well as its advantages; but we ourselves prefer Friday or Saturday evenings. In his lectures delivered to the students of the Yale Divinity School,[1] the greatest author in this country who could be quoted in this connection, has this to say on the weekly teachers' meeting: " Indeed, without a weekly meeting of teachers as a preparation class, a Sunday-school is hardly deserving of the name. It certainly cannot do properly the work of the Sunday-school in the Sunday-school sphere."

(4) As the minister leads the devotion of his officers and teachers, joins with them in their routine work, and gathers them together for preparatory study of the lesson, he will be able to direct them into paths of Christian aggression. The Sunday-school was first of all a means for reaching the neglected and depraved in the immediate neighborhood of its place of meeting. But times have greatly changed since the foundations of the modern Sunday-school were laid by Robert Raikes in the slums of Gloucester in 1780. Now the school has a mission far beyond the walls of the church in which it is held, or even the limits of the neighborhood in which it is placed. Especially should the minister be on his guard against a tendency of the school

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[1] "The Sunday-school," by Henry Clay Trumbull, D. D.

to confine itself to the children of the congregation. See to it that a meeting be held either at the home of the minister or superintendent, in September or October of each year, for the purpose of talking over schemes and nurturing ambitions for a wider influence. At this meeting new plans and suggestions should be broached, which have been well thought out and considered beforehand. The pastor may thus find in his school the best soil for developing that spirit of Christian aggressiveness without which all work becomes uninteresting. The constant manifestation of this spirit which seeks the new, as well as the spirit which preserves the old, will bind the minister closely to all who have the interests of the school upon their hearts.

3. The pastor must come into close contact with the scholars of the school as well as with its teachers and officers.

(1) The minister should be in the school every Sunday. " Frequently visit your Sabbath-schools if it is only to walk through them,"[1] and often little more than this is possible for the minister exhausted by the morning service. He should always remain through the opening exercises, and at least occasionally through the entire session.

In the old days it was customary for the minister to catechize his young people, and the question of a catechism is one that merits serious consideration in our day. While many denominations do not use the catechism so much as formerly, it is still a mighty source of influence and power in the Presbyterian, Episcopal, and Roman Catholic Churches. We believe that the disagreeable features associated with this mode of instruction have been humorously exaggerated until an actual injustice has been done. Dr. John Todd paints for us a very different picture from that which is traditional:

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[1] Spurgeon.

> In those days there were no Sabbath-schools, and at noon the children were drawn up in front of the deacons' seat and "catechized," that is, repeated the Assemblies' Catechism to good Deacon Pierce; and great was our joy when we received the good man's smile of approbation. But was not this a hardship? Not at all; we enjoyed it. But was not that old catechism dry? We never thought of it in that light. But did you understand it? Yes, just as well as I now understand one of Euclid's definitions: "A point is that which has position but not magnitude."[1]

None of the catechisms which are now in existence for churches other than those already mentioned is quite satisfactory. For us there is still none so good as the Shorter Catechism, which has strengthened and clarified the brains of thousands of Presbyterian boys and girls the world over. While we may not agree with all its doctrines, yet, when intelligently taught, it is a most helpful aid in forming well-balanced character. It has a way of instilling a certain amount of iron into the moral constitution, which makes men resolute to do the right in the fear of God. The great benefit of this mode of instruction is thus described by a Welsh correspondent: "At sermons and prayers men may sleep or wander, but when one is asked a question, he must consider what he is." If the catechism is not used, the minister should, at all events, encourage the memorizing of verses. We are thankful to know that now, before children graduate from the lower departments of our best Sunday-schools they are required to learn by heart the books of the Bible, the Lord's Prayer, the Commandments, the Beatitudes, the Twenty-third Psalm, and in many instances the Apostles' Creed, which is not the possession of any one church but of all Christendom. We should add to such a list certain Scripture passages and verses which, once memorized, will never in after life be entirely forgotten. These are "the little Bibles," which Luther so earnestly commended. A compilation of such texts is not hard to secure, as they are published by a number of our denominational societies.[1]

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[1] "The Story of My Life," pp. 40, 41.

We feel sure that we have been the losers by the passing of the catechism. We look to our ministers to bring back to the children the priceless possession of the fathers, not necessarily by giving us the identical catechism on which they were reared, but at any rate by substituting that which shall make men bearing the fathers' likeness. Of Doctor Doddridge's catechizing his biographer writes: "Before public worship the children were catechized. On this and other occasions the catechism was made the basis of affectionate conversational teaching, parents and other members of families being present. Thomas Fuller said, ' A good pastor catechizeth his people in the elements of religion, except he hath (a rare thing!) a flock without lambs, and all of old sheep; yet even Luther did not scorn to profess himself *discipulum catechismi,* a scholar of the catechism.' "[1] In the opening exercises of the school a few minutes may well be always allotted to the pastor for such "catechizing."

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[1] See "Treasure Texts," The Pilgrim Press, and "Hid in the Heart," The American Baptist Publication Society.

(2) We have dealt thus fully with the importance of the minister's presence for at least part of the Sunday-school session, and what he may do while there, because of the splendid opportunity which it gives him of coming into closer relations with the scholars. But his efforts in this direction should by no means end there. We shall speak in detail later in this chapter on addresses suitable for children and young people.[2] In such an address given occasionally at the close of the ordinary session of the school the minister will find another of his opportunities.

(3) When the minister feels able to undertake it, and the necessity of the work demands it, he may come closer still to a few of the scholars by teaching a young men's Bible class. We advise that this class be conducted, at least after the opening exercises, in a room separate from the school. Young men like to be by themselves at times, and they

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[1] Stanford's "Life of Doddridge," pp. 129-130.

[2] See pp. 366-368.

should be encouraged to handle freely the questions with which their minds are exercised. The teacher for such a class is difficult to find, and the minister often finds himself obliged to do the work himself. Such a class may be "the missing link" between church and school which Spurgeon sought. Referring to scholars in Sunday-schools who have come to that age when opportunity is brightest and decision means the most, he once said: "A link must be found between these and the public means of grace or else Sunday-school work will be pouring water into a leaky bucket." In many cases in such a Bible class the minister will find his last chance to hold fast those who are in danger of slipping away not only from the church, but from the deep moorings of religion itself. It is now or never! Such a class, whatever it costs in the way of preparation and nervous force, is worth it all. The boys from fifteen to twenty will, if brought into the church, be its life-blood in ten years to come. The minister will often find that his best work for the church was done in the little classroom rather than in the great public assembly.

(4) The minister should be ever heedful to meet with the scholars and urge them to decision in times of special religious interest. Nothing knits people together so strongly as the bond of religion, and every young person regards with peculiar affection the pastor whose hand first touched him with the blessings of Christ. By this tie the minister will come closest of all to the scholars of his school, and

for this purpose the ordinary session of the school is best adapted. But an after-meeting may sometimes be found preferable. Revivals frequently commence in the Sunday-school, and we urge the minister to give greater attention to the young than to the old, to the age when character is forming rather than to the age when character has become congealed. It is popularly supposed that the conversion of children was not much believed in by our forefathers, but even among them there were stout champions for this cause. We are told that Jonathan Edwards, whose theology after all could not have been so grim, "in theory and in practice, extended the revival to the case of children. . . He thought that God really descended from heaven to be amongst them. Indeed, God in this work has shown a remarkable regard to little children. Let men take care that they do not despise the religion of little children, as did the scribes and high priests."[1]

Before we turn from the Sunday-school to consider the young people in other departments of the church's life, we would strongly urge that the minister use every endeavor to make the tone of the school high, earnest, and spiritual. The Sunday-school should be jealously guarded as a distinctly religious institution. Shows and exhibitions should be discountenanced in every possible way. They are a chief cause of the deterioration of the spiritual life in many of our schools. Not a few instances are on record where they have been the open door through which those engaged in them have entered stage life. The impressionable age of childhood should be surrounded by all that is wholesome and joyous, but it needs to be well defended from everything whose tendency is not the best.

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[1] Allen's "Jonathan Edwards," p. 191.

The school library also needs to be looked after carefully. Many books that are supposed to inculcate piety, but which are really parodies on true religion, should be weeded out. Those volumes which describe the incredibly good little boy, or heaven as a place of improbable harps and impossible plans, occupy valuable shelf-room better filled by volumes which teach real Christian manhood and womanhood. Such books are always in demand, and can be had of almost every reputable publisher; books with literary excellence, which illustrate wholesome moral standards without always announcing the moral itself, and books withal, of strong human interest which present the likenesses of men and women who actually might have lived. The committee to select such books should be composed of those who not only have ability to make the selection, but who will give the time which is demanded if the work is to be carefully and properly done. Volumes for the Sunday-school library should be bought one by one, and not in lots such as are sometimes advertised for this purpose. The complaint of a correspondent in one of our newspapers, that "many books are bought as we buy turnips, and are worth as much, about two cents per pound," is well founded. The greatest care should be taken in the selection of books which are sure to have a deep influence upon the scholars of our school.

No more important department of the church exists than the Sunday-school. It is worthy of all the minister can do for it, and every effort put forth for the winning of child-life to Christ brings results far greater in every way than those efforts for grown men and women which often claim so great a part of the minister's time. While the minister must in no wise be neglectful of those of older years, yet we again advise that he give his first attention to the children rather than to their parents. "He who instructs a child is as if he had created it," is only one of many maxims by which the Jew is reminded in the Talmud of the importance of the instruction of the young. What was true for a Jew is true for a Christian, only more so, for though human nature remains the same, the revelation of God to us has been vastly enriched. Every minister, every teacher, every officer of the school, has the wondrous privilege of imprinting on the soft clay of childhood the very image of the Christ.

II. But the Sunday-school by no means exhausts the possibilities of the minister's relation to his young people. We therefore turn now to those spheres of influence which lie outside of the school.

The ministers of churches which do not practise infant baptism have a special need to cultivate close relations with the children and young people of their congregations. We can see no good reason why in all such churches a dedication service of infants may not be held. We commend most heartily either a private service in the home, or a public service in the church, in which the little ones are brought in the arms of their parents and dedicated with fitting prayer and simple and appropriate words of consecration. Such a service in these days is in no particular danger of being misunderstood, and its value is everywhere acknowledged by those who are accustomed to hold it. There lingers still in one of our Baptist churches a tender memory of its greatest pastor,[1] whose custom it was as he came into homes where infants were, to go to the cradle and to consecrate the sleeping child to Almighty God. That tender memory which remains after so many years is but an evidence of the tremendous power which may be wielded by the pastor through the unconscious lives of infants. It is a power that no minister can afford to ignore, and in some way he should see to it that even the children in the arms of their mothers are not kept away from the welcoming Christ. We read in the regular weekly announcement of what is perhaps the most active Baptist church in England, "The next baptism will take place on Wednesday evening, January ——, and the next dedication service of children to God our Father will be held on Sunday morning, January ——."[2] Such announcements are becoming increasingly frequent in the Baptist churches of our own country, and we believe it to be a sign of the greatest promise.[1] However much we disagree with the Roman Catholic Church, we are in hearty accord with that priest who said, "Give me a child until he is seven years old, and you can do what you like with him afterwards." It is too frequently the case among us that any one is supposed to be competent to take charge of the work for the youngest children. But those wise Roman Catholics act on a very different principle, for among them it is regarded as the highest honor to teach the little ones, the inferior and less mature teachers being relegated to the instruction of the older classes. "Children are the to-morrow of society."[2]

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[1] Robert Turnbull, D. D.

[2] Dr. John Clifford, the pastor.

1. With special reference to children we now consider the minister in his pastoral visiting. Learn the names of the children in the homes to which you go. Nothing draws a child more quickly to you —and the parents also—than your ability to call the little ones by their own names. The name recognizes a distinct individuality of which the smallest child is unconsciously proud, and it gratifies the parents to think of the interest in their children to which this ability bears evidence. Further, be careful to study the characters and tastes of the

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[1] We are well aware of the prejudice that, because of its supposed tendencies, exists against this service in the minds of some of our people. At the same time it is felt that the importance of the theme and the seeming demand for it justifies and even calls for the discussion.—[Ed.]

[2] Whately, "Selections," p. 36.

children. It is more important that you know *them* than that you know their *names!* In the history of a young person there are three distinct stages which the minister should bear in mind—the little child, in whom imagination is prominent; the older child, in whom memory asserts its power; the "young person," in whom reflection and reasoning begin to make themselves felt. In your pastoral work appeal to and enlist that faculty which is just then prominent, and have ready the story, the reminiscence, or the thought, for the three stages of early childhood, older childhood, and dawning manhood.

2. What can be done for our children in the public service? Never forget to pray for the home and the family in the prayer of Sunday morning. Accustom the children to come to this service at a very early age, and let both parents and children know that you welcome their presence and miss them if they are absent. Never mind if occasionally you are disturbed in the service and sermon. Remember there are here two points of view, as was discovered by a minister who, seeing a woman leaving the church with a crying child, exclaimed: "Your baby doesn't disturb me, madam!" "That isn't it, sir," replied the mother; "you disturb the baby." Be particular to say something in each service which will fasten itself on the mind of the young. Always have something in your sermon for the children. They will discover it even if you make no special announcement of the fact. To do

this the minister must keep his mind young and vigorous. Young people are only interested as they are spoken to by one of themselves, and even in many of our older ministers gray hairs by no means indicate old hearts.

Some of our ministers now give a five to ten-minute sermon to the children before the ordinary Sunday morning sermon. To do this regularly each week requires a peculiar aptness for such work, and an amount of gathered material which may be beyond the capacity of many of us. But we advise that every young minister begin at once to collect material, and to note suggestions, which should bear fruit within a few years after entering the ministry in regular Sunday morning talks with the boys and girls of his congregation.

An occasional service for children should be held by every minister, and the more frequent the occasion the better. We advise that the service at least once in three months be specially directed to them. Never fear that your sermon at such times will not interest the older members of the congregation. It is a common experience for the minister to learn that his sermons to children did more good to their elders than the sermons directly addressed to those elders on other occasions. In this connection the minister will do well to study models of successful addresses to the young. He should learn to use language which is clear and picturesque, so that every word can be easily grasped, and many of the words tell a story or suggest a picture. By all means let the minister employ illustrations; but let him avoid impossible anecdotes, for no one is quicker than a child to note the mawkish and unreal. As he speaks the minister should be cheerful and bright, but never frivolous, and should be especially careful to guard himself against the grievous error of "talking down" to children. The following outline of one of the so-called "spiritualizers," of a time now happily gone, was not designed especially for the young, but we have sometimes seen sermons to children which come dangerously near this awful model. The text of this worthy man was "Salvation is of the Lord." To him every letter of the word salvation had its own mystical meaning, and he thus proceeded to evolve its mysteries: "S, saving salvation; A, almighty salvation; L, lasting salvation; V, vast salvation; A, this A, my brethren, signifies the same as the other A; T, eternal salvation [the good man begins to twist a bit]; I, incomprehensible salvation; ON—we will take both these letters together—honorable salvation."[1] (The worthy brother positively writhes at the last, and we writhe with him.)

Model addresses to children were those given by Dean Stanley, who, childless himself, still retained in later life the best qualities of childhood. He spoke to them of the "Children's Psalms," or the "Children's Creed," or about the "Legend of St. Christopher," or concerning some deed of heroism which he had read in the pages of his newspaper.

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[1] William E. Hatcher's "Life of J. B. Jeter, D. D.," p. 28.

In the sermons which made Innocents' Day an event long looked forward to by the worshipers in Westminster Abbey, you could hear louder than the words which were spoken, the love for the children which beat so strongly in the heart of "the children's preacher." "The darkening December afternoon, the chandeliers simply wreathed with masses of ivy, the dim religious light of the choir, the beautiful shining faces of hundreds of little children, boys and girls from the schoolboy home for his holiday to the child in the nursery, the simple and appropriate music, the brevity of the service and sermon, the gentle voice and loving manner and homely words of the preacher, made up a scene never to be forgotten, never to be reproduced."[1] But while such a scene may not be reproduced with all the literalness of a photograph in another's experience, it may be repeated by every minister, the picture tinted with all the varying colors of his own distinct personality and the varying circumstances under which his message to children is delivered.[2]

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[1] Canon Farrar on Dean Stanley, "Contemporary Review," 1882.

[2] The following volumes, which contain good models of addresses to children, will be found useful: "Outlines of Sermons to Children," Clerical Library; "Sermons to Children," by Mark Guy Pearse; "Sermons to Children," by Rev. Samuel Cox; "Sermons to Children," by Dean Stanley; "Familiar Talks to Boys," by John Hall; "The Child Jesus and Other Talks to the Children," by Alexander McLeod; "Sunday Morning Talks," by Frederick Hall Roberts (Glasgow); "Children's Meetings and How to Conduct them," by Rider and Carmen; "Christian Ministry to the Young," by L. G. Green; "In Time With the Stars," by Thomas K. Beecher; "The Golden Windows," by Laura E. Richards; "How to Tell Stories to Children," by Sara Cone Bryant.

3. The minister who has borne the children in mind in his pastoral visiting as well as in his public servies, will before very long be called on to consider the advisability of bringing them into church fellowship. We most thoroughly believe that children should enter early the church of Christ. In fact, we are almost prepared to say that no child in a Christian congregation should reach the age of twelve years without being found enrolled as a member of the church. By far the greater number of the best workers in all our churches came into the fellowship when very young. "At a convention of ministers at Syracuse it was ascertained that a majority of them had been converted under fifteen years of age. Robert Hall became a Christian at twelve, Matthew Henry at eleven, Doctor Watts at nine, and President Edwards at seven. Charles H. Spurgeon stated that in one year he had baptized forty children, and that they 'held out' better than an average equal number of adults."[1] The experience of the child should never be the experience of the man, and the very simplicity and ease with which the little ones turn to Jesus is a sign, not of any superficiality, but of the naturalness and whole-heartedness of the act. It is as natural for the average child to turn in love and obedience toward the uplifted Christ as for the plants in our window-boxes to turn to the light of the sun. They will come of their own accord. The emphatic word spoken by Jesus when he reproved the disciples

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[1] Baldwin, "Forty-one Years' Pastorate," p. 54.

for not admitting the children to his presence is the word "suffer"—just "suffer" the children; do not place obstacles in their way.

Inquirers' meetings at suitable hours for children, such as Saturday afternoons and holiday times, will be found of the greatest help. In such a meeting the wise pastor will discern the children who are ready to come at once, and those who had better be advised to wait a little before taking the further step into the church through baptism. When children are brought before the church as candidates the minister should be especially careful to disarm all fear on their part and abandon all formality. Let him make it plain that those listening to their testimony are in fullest sympathy with the little ones, and rejoice at nothing so much as seeing them thus confessing the Lord and Master whom they love. The pastor can do much by his manner of dealing with the children to create an atmosphere in which their childish lips shall confess Christ without fear, and in which their childish voices shall speak loud indeed to the hearts and consciences of those who are present.

4. When the little child has come into the church, the minister's effort will then be in the direction of religious education. This subsequent training in the religious life will be greatly aided by the young people's society of the church. Whatever the particular name this society bears, or whatever its peculiar form of organization, it should be kept under the control of the minister himself. In

no formal way need this be done, but he should see to it that his hand holds the rudder ropes while others ply the oars. In the young people's society, as well as in the Sunday-school, great wisdom is needed lest that be taught which must later be unlearned. In a certain hotel of our acquaintance there is an elevator which has always to be pulled down to the first floor before it can be raised higher. If you are upon the fourth story and the elevator happens to be upon the fifth, it must descend to the first before it can stop at the fourth. So as a result of the immature teaching of his childhood, many a man, through painful experiences, is forced to descend to the very first story of Christian thought before he can begin again to ascend toward the top. In religious things the minister must see to it that nothing is taught in the young people's society or in the school that the grown man will not confirm.

From the young people's meetings older persons should not be excluded, and while the young should be encouraged to speak and pray, occasional words from those who are older should be gladly welcomed. But beware of a young people's meeting in which the older persons do most of the speaking and praying.

Occasionally meet the young people in your home for preparatory instruction in such subjects as are referred to in their meetings, and by such study seek to train boys and girls who are intelligent in their faith, and who have the faculty of making clear that faith in public testimony.

We caution the minister that the various young people's societies of his church need very careful handling. They must not degenerate into clubs or societies for amusement merely. We protest against the notion that young people need to be amused in order to be retained in the church. Such an idea dishonors them. They need rather to be kept useful. In solid Christian service young people are welded to the church, and not by literary, dramatic, and culinary attractions. These things "attract no one to Christ, and they permanently attach no one to the church, and therefore we want to see them displaced."[1]

We do not mean to be understood as discouraging social evenings for our young people. Such times are necessary, and under the direction of the minister, may be both interesting and profitable. The minister should always be a member of the social committee of his young people's association. On social occasions by all means let there be music, reading, speaking, and games, but always close in a serious and devout key. This is not a difficult matter to accomplish, for there is nothing more natural, nothing which the young people themselves regard as more eminently fitting, than that the minister after an evening's enjoyment should say, "Now, having had such a good time, I am sure we all desire before we go to thank God for the happiness that has been ours." We have seen this done again and again, and have yet to record a single instance in which the young people have ever dissented or failed to welcome such a course on the part of their minister.

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[1] A. J. Gordon, D. D.

All young people's organizations have a tendency to grow stale and tame with time. They must be altered and advanced constantly. One year have a literary circle, a course of lectures the next, a succession of social evenings the third, a Bible-study class the fourth. No line of work should ever be repeated so often that it becomes unprofitable. Press all the church talent into this service, and with the best at your command minister to the young people of your church through their various organizations. Above all, give the young people something to do, for the first great law of young life is occupation. Thus among his young people the minister will keep young, and in this department of his work he will reap his richest harvest and receive his most lasting and precious memories.

PASTORAL INTERCOURSE
ADVANTAGES
AND CHARACTERISTICS

SUMMARY

INTRODUCTION. Pastoral visiting not an end in itself.

I. THE ADVANTAGES OF PASTORAL INTERCOURSE.

1. A spiritual power. (1) It influences the members of the church. (2) It profits the minister himself.

NOTE.—The error which holds that some men are pastors and some men are preachers.

2. A social power.—Two Counsels. (1) Be trained to a quick recognition of faces, etc. (2) Interest yourself in the pursuits and tastes of your people.
3. A prudential power. To retain our hearers by every legitimate method a laudable ambition.

II. THE CHARACTERISTICS OF PASTORAL INTERCOURSE.

1. Natural, easy, and genial.
2. Dignified.
3. Religious. (1) More than "the common round, the trivial task." (2) Prayer and the reading of Scripture. (3) Distinction between a pastoral call and a call from the pastor.
4. Independent. (1) Be unhampered by traditions of the past. (2) Be free from any fear of your people.

XVII

PASTORAL INTERCOURSE: ADVANTAGES AND CHARACTERISTICS

Pastoral visiting is neither a thing entirely by itself nor an end in itself. It is only one among many ways of gaining pastoral intercourse, and pastoral intercourse is only one among many ways of exercising pastoral influence. Visiting is often distasteful and wearisome work. Often the nobleness of the result which is sought will glorify for him the means by which it is attained. The minister needs to be constantly asking himself, "Am I succeeding in my efforts to have close pastoral intercourse with my congregation, and to exercise influence over them?" In partial answer to such questions we desire in the next two chapters to set forth some of the advantages of pastoral intercourse, to note some of its characteristics, and to show how best it may be promoted.

I. The Advantages of Pastoral Intercourse are spelled in one word, and that word is Influence.

1. Pastoral intercourse is a spiritual power.

(1) It influences the members of the church. Pastoral intercourse is a practical "manifestation of the truth," through which at close quarters the minister commends himself "to every man's con-

science in the sight of God."[1] Without it our ministry must be one-sided, and our influence never attain its full strength and power. The special message sent to Archippus by the Apostle Paul may well be made to apply to the subject we are now considering: "Take heed to the ministry which thou hast received in the Lord, that thou fulfil it."[2] The commission to Peter that he should feed the sheep and lambs, reappears in his words to the elders of the infant church, "Feed the flock of God which is among you, taking the oversight thereof."[3] Verily this spiritual power in our hands is one not to be regarded lightly, as deepening pastoral experience reads added meaning into the injunctions of Scripture.[4] The Christian pastor as overseer appointed by the Holy Ghost will take heed to feed the blood-purchased church of God.

We emphasize the value of pastoral intercourse because it is not wholesome that a church be trained to listen to preaching as though that were the principal thing. A church which is mainly a preaching station becomes indolent, critical, and niggardly, thinking chiefly of its rights and too little of its obligations.

Pastoral intercourse in certain denominations, notably the Episcopal, is probably a greater power than in churches of congregational and presbyterian polity. The reason for this may be because Episcopalians make less of the sermon and more of the pastoral office. There is no need that we lower the standard of the preacher, but there is need that we raise the standard of the pastor; and of the two we believe that greater spiritual power will be exercised over the members of his church by the pastor than by the preacher.

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[1] 2 Cor. 4 : 2.
[2] Col. 4 : 17.
[3] 1 Peter 5 : 2.
[4] Acts 20 : 28.

(2) Pastoral intercourse has great compensations for the minister himself. "The experiences which he meets from house to house will fill him to running over with material for counsel and instruction from the Scriptures. Every text will have a new force and give him a new inspiration."[1] The pitiable depression into which a preacher falls at times when he fancies that all his labor is in vain, will be largely counteracted if he learns to keep his heart tender and his mind alert by the throb of other men's sorrows. There is a real and tranquil joy that comes to one who is welcome guest at the social board, receiver of sacred confidences, and sharer in the ambitions of his people. That is a fine saying of Albert Bengel, "The best fruit this earth brings forth to God is holy affections," and as the Christian pastor ministers by bench or bedside to his people, in himself as well as in them this fruit will be borne. Sermon preparation becomes easier as pastoral visiting becomes more frequent. "I long to visit my congregation," said Andrew Fuller, "that I may know more of their spiritual concern and be able to preach to their cases." A sage remark was often quoted by Doctor Wayland

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[1] Crosby, "The Christian Preacher," p. 48.

in his later life: "Tell the people just what they tell you and you will find that nothing will interest them so much." Themes of interest come to us not only in the inspirations of rare moments in the study, but more often as we listen to the talk of our people in their homes.

We pause here to correct the error which holds that some men are pastors and some men are preachers. The secret of a preacher's power lies largely in his ability so to individualize his hearers that he is able to address each one separately. The only way that he can do this is by actually knowing each hearer separately. When F. D. Maurice was placed in "St. Peter's Vere Street," which is "a chapel of ease" in the parish of St. Marylebone, he found himself freed from parish work. To many men burdened as was Maurice, this freedom would have seemed an advantage to be rejoiced in, but to him it was a constant grief. He used to say that a preacher who was not brought into contact with the sufferings and sorrows of his people missed one great means of learning how to speak to them with effect. It is only as these two parts of the Christian ministry combine and co-operate with one another that the richest harvests are reaped by the minister.

We must remember, however, that while the preacher needs to be a pastor in order to preach, it is no less true that the pastor needs to be a preacher. The secret of a pastor's power lies largely in his ability to maintain his position as a good preacher of the gospel. This gives him the respect of the people and endues him with a certain dignity in popular esteem which he cannot long afford to be without. "The preacher needs to be pastor that he may preach to real men. The pastor must be preacher that he may keep the dignity of his work alive." [1]

It is true that a minister very rarely possesses in equal proportions both preaching power and pastoral skill, but the preeminence of one of these qualities in no wise atones for the noticeable absence of the other. Thomas Binney, finding himself criticised for lack of pastoral visitation, once devoted an entire week to calling, and appeared before his congregation on Sunday morning without a sermon. This effectually silenced their complaints in the future.[2] But not all of us are permitted to apply such radical treatment, and it is well that we cannot, for in the offices of preacher and pastor the one is essential to the other. Neither can reach its highest point of efficiency without the aid of the other. The true minister is both pastor and preacher. Old President McCosh, thirty-five years after he gave up pastoral work, said: "A minister will not be able to reach the hearts of his people unless he visits among them. When I began to preach, I had about twenty carefully prepared sermons; but some fifteen of them I would not preach. They were not fitted to move men and women, and I burned them. I never learned to preach until I visited among my people. . . . The working man spoke of his difficulties in making the ends meet, and the dying man committed his children to me, and the grandmother thanked me for my kindness in teaching her grandson in my Bible class. No part of a minister's life is so rich in memories as these pastoral visitations."

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[1] Phillips Brooks, "Lectures on Preaching," p. 77.

[2] "Life of R. W. Dale," by A. W. W. Dale, p. 744.

2. Pastoral intercourse is a social as well as a spiritual power. It is this because the individual church is a social body, a family over which the minister is placed as spiritual father. Therefore "be thou the pastor always, less than the pastor never."[1]

Two extremely practical counsels are here in place:

(1) Train yourself to a quick recollection of faces, to a ready remembrance of names, and to associate certain places, incidents, and characteristics with certain persons. It is by no means easy, even for a minister with a good memory for faces, to recognize on the Monday those whom he has seen the day before. Clothes do not make the man, but they certainly disguise him. Often too, it will seem to the perplexed pastor that a woman has as many heads as she has bonnets. Some ministers have a special faculty for names, and without effort are able to spell the name aright and to remember correctly the initials. This is a great advantage. However modest and good natured men with awkward names may be, they are nevertheless very

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[1] Edward Irving.

sure to be annoyed if their names are misspelled or mispronounced, and if a name is forgotten entirely, many think an insult has been received for which no attention in the future has power completely to atone. The fact is almost every man, whether he confess it or not, is proud of his name. Even if that name happens to be Smith, he dislikes exceedingly to be called Brown. There is of course excuse for a minister if at times he forget a name, but he must remember persons and be able to recall things concerning them. You may be forgiven a few times if you forget the address on the envelope, but to forget the contents within will be considered unpardonable. In some forms of pastoral blunders once is once too often. If the minister has not this faculty, let him cultivate it assiduously. More depends upon it than appears at first glance. It may seem a mere detail when written on the pages of a pastoral theology, but he will find it written in very large letters indeed when he begins to turn the pages of human nature.

(2) Interest yourself also in the pursuits and tastes of your people. Generally the most interesting thing in the world to your parishioner is the thing which he does for a livelihood. Get, therefore, his point of view and share with him, so far as possible, his interest. When Bishop Whipple took up mission work near the railway yards in Chicago he inquired of the chief engineer how he could best reach railway operatives. He was instructed to read "Lardners' Railway Economy"

until he could ask a question of an engineer without being thought a fool. Priming himself on the subject, the bishop one day joined a group of men who were cleaning an engine, and hazarded the question, "Which do you like the better, inside or outside connections?" All the mysteries of steam heaters and exhausts and connections may not have been for all time settled in the torrent of discussion which followed the question, but it brought a crowd of the men to church the following Sunday.

Certain members of your congregation may be especially concerned in the pursuit of science or art, while others may be versed in some branch of literature. You will win such people if you can teach them anything of such matters, and you will win them still easier if you sit at their feet as a learner. The mother is most interested in her home and children, in the boy at college, the girl at school, and the child in the home. Be interested in them with her, and as your pastorate lengthens you will see no sight better worth your interest than the various threads woven into the pattern by which grown men and women are distinguished from one another. In a word, "*Take a personal interest in everybody.* To each human being on this globe, nobody is quite as important as himself. This is not vanity or egotism or self-conceit; it is instinct. The poor man who blacks my boots or saws my wood is a more important person to himself than Bismarck or Gladstone."

Pastoral intercourse then is a social power which no wise pastor will neglect.

3. But pastoral intercourse is a prudential power as well. We would clear this phrase at once of any ignoble meaning it may suggest. It is not mercenary or mean to desire to retain your hearers by every legitimate method. Professional men look after their clients and patients, and the merchant does all in his power to retain his customers; and we recognize that this is proper and right. Prudence has its proper place in ministerial work. A congregation must be had and held, and this can best be accomplished through pastoral intercourse, for "a house-going parson makes church-going people."[1] A prominent minister of whom we know had long been used to insist that his one business was in the pulpit. But several years ago he resolved to make the experiment of visiting his people, and publicly announced on what streets he would call during the week. Within six months he had made nearly a thousand calls with so great advantage to both himself and his people that he has ever since continued the practice. In his rounds of visits he discovered that the people had an affection for him greater than he had known. From the new knowledge gained of their feelings, temptations, and needs came to him a new power in preaching, and a new sense of the greatness of his work. From it all there sprang on his part an increased love for his people. The result has been

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[1] Matthew Henry.

that large additions have been made to that church, and his work is prospering as it never prospered when his labors were confined to the work of the pulpit. The words which Charles II. uttered concerning his chaplain were by no means complimentary, but they furnish an excellent illustration of the prudential power of pastoral intercourse: "I had a very honest chaplain," said the king, "to whom I gave a living in Suffolk, but he is a very great blockhead, and yet he has brought all his parish to church. I cannot imagine what he could say to them, for he is a very silly fellow; but he has been about from house to house, and I suppose his nonsense has suited their nonsense, and in reward of his diligence I have given him a bishoprick in Ireland."[1]

Pastoral intercourse, then, is a power second only to that of the pulpit itself—a prudential power by which the pastor gains and retains the affection of his people; a social power through which he shares with them the mutual woes and joys of life; a spiritual power which is the lever by which he lifts them nearer to God and heaven.

II. Some of the Characteristics of Pastoral Intercourse.

1. It should first of all be natural, easy, and genial. Paul bade Timothy charge them that are rich in this world that they be "willing to communicate," which may be more closely rendered by the word "sociable." While riches may not be

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[1] "R. Robinson's Works," Vol. I., p. 187.

vouchsafed to the average minister, sociableness should characterize all his actions with regard to his people. The pastor is not a priest, and all assumption of such authority is to be avoided.

In order to be sociable the minister should cultivate conversation. There are few of us so great that we can follow the example of Chalmers, who is described by one of his friends as visiting the cottages of the poor of his parish, entering with smiling countenance, and then sitting down and remaining in silence. This was all that he could do, for, like the Duke of Wellington, the great Scotch preacher had no small talk. There he sat smiling and saying nothing, for the time was not right to utter the great ideas with which his mind was always charged, and he himself had nothing else which he could utter. So after some time he would go away, pleased to have been with his people, and they proud to have had the great doctor with them. A great priest was St. Philip Neri, but he was great as a priest because of the divine power of sociableness with which he was gifted. He was all things to all men, suiting himself to noble and ignoble, young and old, subject and prelate, learned and ignorant. The stranger as well as the old friend received from him the same welcome, until his humble room received the nickname of the "Home of Christian Mirth." Not only from Italy did people come to him, but also from all Christendom, and his influence was gratefully acknowledged by infidel and Jew as well as Christian. This noble man achieved at last the title of "Apostle of Rome," and all because he knew how to be sociable. This quality has been well described as "the faculty of spiritual adjustment," and happy the minister who knows how to apply this faculty to the usual and unusual situations of his calling. It is not always easy habitually to practise it in dealing with the many different people to whom it is our duty to minister; but we must do our best to follow the advice, "Do not make yourself troublesome. . . Bear their faults in silence, and appear always cheerful."[1]

2. In his intercourse with his people the pastor should be dignified as well as sociable. There is a possibility of becoming unduly familiar. Anything approaching slang in conversation should be avoided, as should also any eccentricity of manner or defiance of custom in dress.

It is not wise to be too much among your people in a social way. No doubt Mr. Newton's friends were right when they thought "not without reason that his real influence at Olney had suffered by over-much familiarity on his part."[2] Human nature in this respect is like thin ice which bends without breaking only if you do not stay too long on any one spot. The minister should not strain human nature unduly. William Jay shrewdly says that "if familiarity does not breed contempt, it reduces reverence; and too much intimacy has often lowered the impression and influence of many a minister; for there are but few who have the same presence and address in the parlor as in the pulpit."

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[1] Nehemiah Boynton, "Real Preaching," p. 99.

[2] Bull's "Life of Newton," p. 241.

No minister has a right to expect that every one in his parish will like him. We must learn to respect the personal choice of our people. Some may have a prejudice against you; recognize their right to such a possession. Others may not be of a social nature, and therefore prefer not to see you. These may be among your truest friends and most appreciative hearers. But in all cases where your absence may be more welcome than your presence, wait. Bide your time! Opportunity will open their hearts to you sooner or later, but the entrance cannot and ought not to be forced. To win such people requires tact, but the winning is a triumph which is certain though sometimes long delayed. Just sit down and watch for opportunities. In some cases the husband may be won through the wife, and more frequently the father through the children. Be with such people instantly when trouble befalls them or death hovers like a dark cloud over their homes. In those hours the door is open and these are the fit times in which entrance may be gained to their hearts, and they may be won to fuller service and co-operation with you for Christ and his church.

3. Pastoral intercourse should always be religious in its character. This does not mean that we should wear the long face and assume the holy tone pro-

verbial in ministers of other days. In fact, we believe that this characteristic of a former generation is largely apocryphal as well as proverbial, and that somehow the true tradition has been spoiled by some error of addition or subtraction in this legacy from the past.

Social intercourse may be religious, though it never speak in the terms of religion. We may talk of spiritual experiences in the words of common speech, and the very tone of our voice in sympathy may lead to higher things than "the common round, the trivial task." The minister of to-day has need so to conduct himself in his pastoral relations that his people will say to one another what the woman of Shunem said to her husband, "Behold now, I perceive that this is an holy man of God, which passeth by us continually."[1]

In pastoral visits prayer and the reading of Scripture are not always obligatory, but they are generally welcome. The minister must not mind a little ridicule on this subject from people who do not always mean what they say, and who to hide their better feelings often say what they do not mean. Even those to whom such a practice might be obnoxious, more often than not are glad in their heart of hearts when the minister prays in private with them, and they never forget the few verses from Scripture read when some turn in the conversation makes its reading natural and right. We believe emphatically that the minister will gain more in the respect and trust of his people by invariably making this practice of prayer and Scripture reading a rule than by invariably making it an exception. He should exercise this right when and where his best judgment indicates.

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[1] 2 Kings 4 : 9.

But in every case a pastoral visit should be a call paid by the pastor for religious purposes. Whether he pray and read the Scripture or not, he should always at such times preserve the distinction between a pastoral call and a call from the pastor. Edward Payson gave his people to understand when he was settled, that he would make none but pastoral visits, and further instructed them that "they must never invite me to dine or sup when they did not wish to have the conversation turn wholly on religious subjects. This has saved me much time and trouble."[1] While "much time and trouble" may have been saved this eminent minister by such a course, still it must have kept him from dining or supping with many who needed him most. While as Christian pastors we must not be wolves in sheep's clothing, we may sometimes to advantage assume the pelt of the wolf to cover the wool of the sheep, where a sight of that wool would too effectually lessen our opportunities of saving men. The pastor is no less true to his office when from high motives he keeps out of sight the garb or phrases of the office itself. Whenever the minister is present, men should know that a religious influence is about them which gives their pleasures a keener joy and softens their griefs, by the very touch and tone of Christian manhood. May the prayer of the old Puritan be ours, "O Lord, when we visit . . . hinder us from carrying sterilizing gossip and help us to take fructifying gospel."

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[1] "Memoir of Edward Payson, D. D.," by Asa Cummings, p. 265.

4. Pastoral intercourse must also be independent. There is a limit to your duty as a minister.

Your duty is first to Christ, "For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake."[1] But secondly your duty is to yourself. Do not fritter away your manhood and lower your own personal power under a false conception of what pastoral fidelity means: "Take heed unto thyself and unto the doctrine, continue in them, for in doing this thou shalt both save thyself and them that hear thee."[2] Your duty is, thirdly, to your people, "by manifestation of the truth commending ourselves to every man's conscience in the sight of God."[3]

There is a right and wrong way, however, of showing independence. Shown rightly it enhances power, shown wrongly it destroys it. Hence we counsel:

(1) Take your own way in promoting pastoral intercourse. Do not be hampered by traditions of ministers in the old times. Be yourself, and especially be conscientious in all pastoral work. If you abstain from calling much at certain places, have a good reason for it. In nearly all parishes there are some upon whom it is wise to call but seldom, and

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[1] 2 Cor. 4 : 5. [2] 1 Tim. 4 : 16. [3] 2 Cor. 4 : 2.

in very large parishes there are generally those on whom a pastor may not feel it safe to call at all, unless he be accompanied by his wife or a discreet deacon.

(2) Be free from any fear of your people—" one is your master—even Christ." Never let that thought be forgotten. Not a few pastors have had their usefulness seriously crippled, and have even been forced to resign their parishes, because they were afraid of their church and the church found it out. You will learn how to treat wisely the grumblers, whose bump of appreciation is diminutive, but whose faculty for criticism is unbounded; the absorbers, who like the Great Salt Lake, take in everything and give out nothing and are useless as a consequence; the imaginary invalids, who dose themselves with nostrums and their pastor with vivid descriptions of their woes; the morbid cases, whom nothing unhealthful seems to escape, but who are blind and deaf to the noble and true; and the many others who are sometimes regarded as snags in the otherwise smooth stream of a minister's existence. Remember that snags can be blown out of the way by dynamite, but that the better course, unless they seriously obstruct the main channel, is simply to steer around them. As a rule it will be found that it is not the healthy and active members of the church who complain of neglect on the part of the minister, but those who are doing little and giving less. Such complaints and complainers are not peculiar to church life alone.

Every business man knows the type. We have often met them when sojourning at summer hotels, the loudness of their complaints of the food on the table proclaiming in unmistakable terms that it is far better than that to which they are accustomed at home. Do not, then, take such people too seriously. Be courteous to them always, but do not allow them to influence too largely your conduct as a Christian minister.

PASTORAL INTERCOURSE (CONTINUED): HOW BEST PROMOTED

SUMMARY

I. Regular Pastoral Visiting.
  1. Method. (1) Thorough. (2) Continuous. (3) Systematic.
  2. Time. (1) Time of the year. (2) Time of day. (3) Time of the week. (4) Length of the call.
  Note.—The most thorough system, however, fails to reach all.
  3. Character.

II. Special Pastoral Visiting.
  1. The aged.
  2. The sick.
  3. The bereaved.
  4. The backslider.
  5. The poor.
  6. The unconverted.
  7. Strangers and occasional visitors.

III. Other Means.
  1. The pastor's letter-box.
  2. The prayer-meeting.
  3. The communion service.
  4. Office hours.
  5. Sectional meetings.
  6. Use of the mail.

XVIII

PASTORAL INTERCOURSE: HOW BEST PROMOTED

HAVING considered the advantages and characteristics of pastoral intercourse, we turn now to inquire how Pastoral Intercourse may best be Promoted.

I. Regular Pastoral Visiting. This is first because it exceeds all others in importance, and without it no other method can attain its proper place of usefulness.

We shall here take into account methods of pastoral visitation, the time for paying a pastoral call, and the character of such a call.

1. As to method, the visitation of the church should be thorough, continuous, and systematic.

(1) It should be thorough. On settling over a church, call your deacons and the clerk together and go over the church list carefully. Learn from them prominent lines in the membership of the church, such as how families are related to one another. Keep careful record of your pastoral work, for it is never wise to trust to memory alone. Slipshod methods are the source of much misunderstanding and offense which might be easily avoided. We have referred elsewhere to handbooks and pastor's diaries, which are as much in place in a pastor's study as similar records in a

physician's office. Visit alone, at least the first time that you make the rounds of your parish except, of course, in such cases as make it necessary for the pastor to guard his usefulness and reputation. It is the custom of some ministers to take their wives with them on all pastoral visits. We strongly advise against this. She is the wife of the pastor, not the assistant of the church. Her place is in her own home, not the homes of the people. While she may be the " better half," yet there ought to be enough left of the whole, as represented in the pastor himself, to enable him to take care of himself and maintain a proper conversation with his parishioners without her assistance.

(2) The minister's visits to the people of his church should be continuous as well as thorough. Keep them up year after year. Keep on as does the water-wheel or the windmill; nay, better than they, continue revolving even when the water fails and the wind falls. Call until you are tired and then rest yourself by calling again. Do not go at it by jerks and spasms, for these jar a pastor and his people as well. It is wonderful what continuous calling will do. Keep at it regularly—a little every day will do more than entire weeks devoted to this object alone.

(3) Let the calling be systematic. It is quite practicable to visit in the course of a year every member even of a large city church. In a church of a thousand members it is not impossible for the pastor to visit every one in every twelve months.

Such pastors as Dr. Theodore L. Cuyler, Dr. John Hall, and Dr. W. M. Taylor, whose churches were of the largest, made this their common practice. But it cannot be done without system. Make a small sketch map of the district and a list of the members living there, or have prepared a calling-book, in which the names of the members are placed under the names of the streets on which they reside. These names of streets should of course be written in such a book alphabetically. This will enable you to tell at a glance all of your parishioners living on any one street, and you will thus be enabled by calling on them all at the same time, to save an immense amount of shoe-leather and vexation of spirit. If this street directory can be made on cards, so much the better, for the card system adapts itself admirably to the frequent changes of residence. Announce from the pulpit each Sunday the time and place for visitation in the ensuing week. In making such announcement it is well, however, to say that you *hope* to visit such streets, rather than you *will* do so, for in every year there will inevitably be a certain number of sudden requests for funerals or other invitations which no pastor should ever refuse, that will prevent your following out the afternoon's calling as planned. Whenever such a break occurs, announce the same streets for the next week's visitation and explain either in public or private the cause of your postponed visit. In some such systematic way learn to know everybody in your church and congregation, and while such a process will take time and often try the nerves, it will pay for all that it costs. A past master of this noble art declares truly that "the people will stand any amount of plain talk on Sunday if you do not neglect them during the week."[1]

2. As to the time of such regular pastoral visitation, every pastor must choose that which is best for himself, in his own peculiar field; but in our own experiences we have found the following counsels true:

(1) The time of the year best suited for such work in a city church is often the autumn; in a country church that time should be chosen when the men are most at leisure. In a large church, however, with the exception of the hot days of July and August, the pastor will have need to keep pretty steadily on the march throughout the entire year.

(2) The time of day chosen for calling should never be the morning, and the hours between two and six in the afternoon will generally be found most convenient for those visited. But give at least one evening a week from seven to nine o'clock to pastoral calls on those only then at home. Mark this evening on your calendar as "engaged," and keep it for this purpose, even if you must decline important outside engagements.

(3) The middle of the week is usually preferable for calling. Tuesday is a very good day for this purpose, and one day in every week will be found

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[1] Dr. Theodore L. Cuyler.

sufficient, if the hours specified above are rigidly adhered to. If any pastor seriously doubts his ability to compass his church in a round of visitation in a single year by giving only one afternoon a week, we have only to bid him try it, for the task is not so difficult as it seems. In such pastoral visitation one is calling not only on individuals, but on families, and a church of a thousand members will scarcely contain more than six hundred distinct families.

(4) A word as to the proper length of a pastoral call. We know parishes in the country where the minister is hardly considered to have called at all unless he stays to supper and spends the night. On the other hand, we have been acquainted with pastors whose call took scarcely more time than that required to put their hat under a chair and draw it out again, with a few minutes' fidget in between. These instances are the long and the short of the matter, and the golden mean will be found, as a rule, in a period of time not exceeding fifteen minutes. A pastoral call need not generally extend beyond the quarter of an hour if it is made with no appearance of haste, and if the pastor has the faculty of coming at once without abruptness to the point.

We note here the fact that the most thorough system of visiting fails to reach all. Often it misses those whom you most need to influence, the men at work and in business for example. As a rule do not go to such during their hours of labor.

If they are employers, go only if you are invited. Some business men regard a brief visit from the pastor even in their busy hours as a welcome relief and an excuse for drawing their breath again; but others resent such a visit as an intrusion. If the call is on men who are employed, to divert them is dishonest. It deprives the employer of their services, and thus is apt to alienate him. Contrive in some way to meet those whom your regular visitation fails to touch. It is a reproach to our office that ministers are not wont to find out and make themselves influential over the men of their congregations. There is still chance for a wide application of that saying of the country clergyman who, being asked whether he studied the Fathers, replied: " No, the fathers are generally at work in the field; but I always study the mothers."

3. Having considered the method and time best suited to regular pastoral visitation, we shall leave the pastor to judge concerning the character which the call had best assume. If the pastor will turn back to the characteristics of pastoral intercourse mentioned in the previous chapter, and will also read the pages in this chapter in which we specify certain classes whom the pastor meets in his visits, we think that his own common sense will teach him the character of the call suitable to each home that he visits.

II. The regular visiting of a parish of course never takes the place of Special Pastoral Calling. Some pastors make no pretense at regular and systematic pastoral visiting, but confine themselves to special calls. Dr. W. L. Alexander announced to his Edinburgh charge that while he would be always glad to visit the sick or any who desired specially to see him, he should not be able to go regular rounds in visitation, "which often are of such a character as really to be visitations in more ways than one." Jonathan Edwards' custom was to visit the sick and afflicted himself, and to assemble together small parties of his people for social devotion and instruction; in this way his general calling was done by his people coming to him. We know of a busy pastor, upon whose shoulders lies the heavy work of a London church, who maintains the heartiest relations with his people by inviting them in groups of thirty or fifty to meet him and his wife in a social way on specified evenings; cases of sickness and trouble absorb nearly all the time which he himself has available for visiting. A recent writer, in one of a series of papers on "The Clerical Life," humorously describes pastoral calling. We agree with him that congregations think all the more of a pastor who can distinguish between the duties of a shepherd and a sheep-dog, but we still hold to the importance of the general visiting of a parish as well as the answer to special needs.

Where personal visitation of the whole church is difficult, or even impossible, the pastor should always visit special cases himself, and arrange for a systematic visitation of the parish by an assistant, or by the Board of deacons, or by a committee chosen from the church-membership. In any case it is well to train the members to visit strangers, the sick, and one another, in conjunction with the minister's own calling. For this purpose many pastors keep on hand a store of cards on which is printed a form of request for a call, with blank spaces left for the names of those whom he desires the particular member to visit. Such a plan is most commendable, but will be found of practical use only as the pastor keeps record of such calls and has reports of them returned to him before a date specified upon the card.

There are many of our members whom the pastor will arrange to visit far oftener than once a year.

1. Among these we mention the aged. Gather from them reminiscences and experiences, for old age grows young again as it lives once more the years of its youth. Be patient, sympathetic, and willing to listen, for the words spoken by the aged are of great weight, at any rate to themselves, and are therefore entitled to respect and consideration. You cannot do more good to old persons than by being a first-rate listener, and though you scarce speak a word yourself, they will gather from your silence the sympathy which it is your mission in a pastoral call to supply. Choose appropriate verses of Scripture to read to them; and a few words of prayer are generally especially welcome. Get your young people to visit them, and if you are young yourself,

so much the better, for no one is so welcome in the homes of the aged as the young.

2. The sick form another class to be mentioned under the head of special calls. Be very prompt in responding to all requests to visit those who are ill. Train the deacons and others to acquaint you at once when they hear of sick members in the church. In cases of very sick persons call every day, for even if you cannot be admitted to their room your inquiry for them at the door will do good to the whole household. Where the case is not one of critical illness, once a week will generally be often enough to visit them.

In your intercourse with the physician be especially courteous, and take care never to assume his part or come into conflict with his directions. It is against the code of the average physician to give any opinion as to the possible death or recovery of the patient, therefore do not ask him concerning the issue of the case. In this way you will make friends with the doctors of your city or town, and there is no better class among professional men with which to be in cordial sympathy and harmony. The following points from an address to a Ministers' Union, by a noted physician, on "The Medical Relations of a Clergyman," may be noted here as giving what a doctor expects and desires on the part of the clergyman: "In the sick room your step, your voice, your face, should be light and cheerful. I never allow a patient to die without warning unless it is forbidden by those nearest to the patient, and I have never seen it do any harm. Clergymen can remove the prejudice against a post-mortem examination. As to your own physical condition, you are exposed often to contagion. You must not shrink from it. But you can use precautions. Always go with a full stomach; stay but a short time. On coming out, open your coat and let the wind circulate through your clothes. You must lead a hygienic life; take out-door exercise. There is a great temptation to get up steam after nine or ten at night. It is all wrong and bad. Be careful as to your voice and throat. Protect your throat when coming out of a hot room on a winter night."[1]

It is generally best to pray with the sick unless so doing will unduly alarm them as to their condition. As the sick are for a time prevented from the attendance of public worship, it is in place for the minister to lead the conversation into specially religious channels, and this entirely independent of the nature of their illness. The taking of the communion to the sick and aged is not yet customary outside of the Episcopal, Lutheran, and Roman Catholic Churches. When you enter the sick-chamber, cultivate the gentleness of your Master. Do not "strive, nor cry, nor lift up your voice." Go with muffled footsteps, speak softly and tenderly, and let all the exercises by which you seek to lead the sufferer to Christ be characterized by a holy cheerfulness. Never be somber or gloomy, but let the patient and the nurse feel as if a ray of sunlight had come in to gladden them.[1] Do not emulate the example of Mr. Hubble and Mr. Pumblechook, whom Dickens thus describes in "Great Expectations" at the funeral of Pipp's sister: "And the two talked (which I have since observed to be customary in such cases) as if they were of quite another race from the deceased, and were notoriously immortal." Be natural and gentle and with the desire to aid you will be led aright.

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[1] Dr. W. W. Keen, of Philadelphia.

As to death-beds Spurgeon's advice is excellent:

> Once more, *be much at death-beds;* they are illuminated books. There shall you read the very poetry of our religion and learn the secrets thereof. What splendid gems are washed up by the waves of Jordan! What fair flowers grow on its banks! The everlasting fountains in the glory-land throw their spray aloft and the dewdrops fall on this side the narrow stream! I have heard humble men and women in their departing hours talk as though they were inspired, uttering strange words, aglow with supernal glory. These they learned from no lips beneath the moon; they must have heard them while sitting in the suburbs of the New Jerusalem. God whispers them in their ears amid their pain and weakness; and then they tell us a little of what the Spirit has revealed. I will part with all my books, if I may see the Lord's Elijahs mount their chariots of fire.

When the eyes of earth are lifted to look into the eternal, as they often are when dimmed with the mists of death, then the pastor will receive counsels of the dying, as well as himself give the consolations of our faith. Then do the words of John of Gaunt come true:

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[1] W. M. Taylor, "Yale Lectures," p. 269.

> Oh, but they say, the tongues of dying men,
> Inforce attention like deep harmony.

You will do good to the sick, but they will do more good to you and those who visit them, for those who think themselves laid aside and of little use in the world perform a mission in their patient suffering such as perhaps in their days of activity they never exercised. McCheyne used to visit his sick and dying hearers on Saturday afternoons, for as he once said to Dr. James Hamilton, "Before preaching, I like to look over the verge."

3. The bereaved are another class who will often call for the pastor's sympathy and fellowship. Go to the house of mourning at once. See the mourners alone if possible and rather encourage than otherwise a full account from them of the bereavement. In administering consolation be real, sincere, and true. How easy it is, for those who have not suffered such a loss themselves, to be glib and dogmatic as to the purposes of bereavement! Better a few words brokenly uttered than a whole volume of pretty and well-arranged mottoes and maxims of consolation. It is best of all to speak at such times in the language of the Bible. Have, therefore, suitable passages of Scripture in your mind to read. "Consolation will be best imparted by you in the words of Scripture. . . Search the Bible for appropriate passages. . . lay them up in the memory

of the heart. . . Sometimes you may be fain to take refuge in silence. . .

> With silence only as their benediction
>   God's angels come;
> When, in the shadow of a great affliction,
>   The soul sits dumb."[1]
>
> —*Whittier.*

Phillips Brooks took lessons from Boethius in the tender art of consolation; an art which he mastered and to which he owed no little of the beneficent influence which he wielded in his time and place.[2] The ministrations which are a pastor's privilege to offer to those who have suffered loss are among the most precious and profitable of his experiences. They open to him the hearts of all the household, awaken a new love for him and his work, and give him an influence which may enable him to lead them into the way of Christ. Thus will the pastor find that every loss has its compensations, and that even in death there is life.

4. Another class to whom especial attention should be paid is the backslider. Watch for the first symptoms of carelessness in members of your church and attend to it at once. A coal can be best fanned to a glow while it is yet warm; if it becomes cold, its kindling is a difficult task. Let your tone in dealing with backsliders be humane, tender, and earnest. Believe in them and they will often believe more truly in themselves. Never allow any

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[1] Taylor, "The Ministry of the Word," p. 268.

[2] "Life," Vol. I., p. 641.

note of despondency to be heard in your conversation with such persons. You know that they can regain the place from which they have slipped; tell them so, and they will answer your confidence by an endeavor that warrants it. While you should speak plainly as to the source of their trouble, never scold or show ill temper, but let the love of a deep pity and solicitude open the doors of their hearts for the entrance of their Master and yours.

5. We speak now of a class we have always with us, and without which any church is poor indeed, namely, the poor. Never be too busy to give these your constant personal attention. Although Wesley traveled every year nearly five thousand miles by carriage, and spent much time in retirement and study alone, yet he always found time, as he tells us, "to visit the sick and poor—a matter of absolute duty." The poor should be your most loyal friends, for their approbation is a testimonial to a minister's worth. Among them you will find probably the greatest number of your saints and those least spoiled or spotted by the world. Cardinal Gibbons thus pertinently quotes that great Christian, Sir Walter Scott, "I have read books enough," he says, "and conversed with splendidly educated men in my time, but I assure you I have heard higher sentiments from the lips of the poor, uneducated men and women than I have ever met with out of the pages of the Bible."[1] The poor, together with

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[1] "The Preacher and His Province," by Cardinal Gibbons, "North American Review," May, 1895, p. 522.

the sick and the bereaved, will be the minister's minister. Arnold of Rugby said most truly that "personal contact with the poor was one of the great safeguards against religious coldness and indifference."[1] Perhaps from no other class will the pastor gain greater satisfaction in his ministry. As he ministers to the poor he will see coming to pass that which he dreamed in the days of his preparation for his sacred tasks. The poor were the friends of Jesus and they are his friends still. "I expect little good will be done here," are the words recorded in the heart of John Wesley's Journal, after he had preached to a very elegant congregation: "For we begin at the wrong end; religion must not go from the greatest to the least or the power would appear to be of men."[2]

6. Among those for whom the pastor's greatest solicitude will be felt will be the unconverted members of Christian families. Keep a list of all such persons in your congregation, for your own inspection only. Every possible effort should be made to disarm the suspicion with which they will regard you as a minister. To do this, be interested in what interests them, but take proper care, however, never in condescending to allow yourself to descend. Follow the example of Paul, who was made "all things to all men, that I might by all means save some."[3] Your success in spiritual ways will very largely depend upon your willingness and ability to do

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[1] "W. G. Ward and the Oxford Movement," p. 133.

[2] P. 306. [3] 1 Cor. 9 : 19.

this individual work. "We must try to get at individuals. I am quite convinced we shall not succeed unless we work in this way. . . An Archbishop of Canterbury contrasted public preaching with personal dealing in this way: 'When we preach it is like dashing water from a bucket upon so many vessels which are arranged before us—some drops fall into one and some into another, while others remain empty; but when we speak to individuals, it is like pouring water into the neck of a vessel.'"[1]

It is generally true that the unconverted dread nothing so much as your speaking to them on the subject of religion, and yet if it is rightly done, nothing will win their regard and respect more quickly. The failure to speak to them on this subject will be a matter of wonder to any who, knowing the light and peace which we ourselves profess, note our neglect to urge faithfully their acceptance of that which means so much to us. Better far a few mistakes on our part in dealing with this class than to allow fear or dread of blundering to keep us from speaking at all.

7. What is our duty in regard to strangers and occasional visitors in our congregation? In this matter be very careful to be strictly honorable. While you should be on the alert to bring into the Christian fold those who now and again come within the sphere of your influence, never go uninvited to visit members of other churches. If, however, members of another communion desire

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[1] Haslam, "From Death into Life," pp. 144, 145.

of their own volition to enter your church, see the minister of that church and have with him a complete understanding before allowing those who seek fellowship with you to come before the prudential committee or the church. Courtesy and wisdom both dictate such a course, and in so doing we but follow the rule which is golden because it works both ways.

If your parish is in some watering-place or town of summer resort, much will often be lost for want of a little courtesy to visitors, and attention to such people at such places is generally greatly appreciated by the recipients. Courtesy costs nothing, but reveals much, and earns dividends out of all proportion to the investment.

III. There are other means besides regular and special pastoral visiting by which pastoral intercourse may be promoted. Among such we mention

1. A pastor's letter-box in the vestibule of the church, in which communications may be dropped and which should be regarded with all the confidence and attention of a personal interview. Keep the congregation constantly in mind of the presence of this box, and let it be placed in a position of prominence and be of such goodly proportions that it may readily catch the eye. The key to this box should never be allowed out of the possession of the pastor, and it should be clearly understood by all that no one has access to it but himself.

2. At the prayer-meeting the pastor will find special opportunities for social intercourse. He

should come to this service early and should encourage the people to remain afterward for social greeting, taking care to be quite impartial himself in speaking to those present.

3. At the communion service the pastor will find the hearts of those in attendance especially open to meet his advances. Be at the door as the people disperse, even if this is not your usual custom on other Sundays, and speak to as many as possible.

4. In another place we have advised the holding of regular office hours. Remember that a printed announcement becomes dead unless it occasionally has life put into it by the living voice. Therefore announce now and again these hours and emphasize the fact of your desire to see at that time, any members of the church or congregation who desire to see you.

5. The holding of sectional or cottage meetings of a social or religious character, or better both combined, is strongly advised. Make a " church in the house " of many of your members; thus you will draw near to them yourself and get hold of their neighbors as well.

6. While the pastor should never depend upon the mail to do too much of his pastoral work, yet he should find here one of his strongest allies. Letters will be retained and re-read and do service again and again. Some pastors keep a book in which are noted the dates of the birthdays of the children of the parish, and the anniversaries of critical periods in the history of the members, such as the death of

loved ones, or their own baptism or marriage, and as such days occur, write personal notes of remembrance and affection. In this way they bind their people with cords of love not only to themselves, but to Christ, who is shown in such tender thoughtfulness and individual solicitude. Because he was a model pastor, we have often quoted the example of Doctor Goodell, and in regard to letter-writing one of his New Britain people says: "He was very felicitous in occasional letters addressed to individual members of his flock; letters full of suggestions for strengthening faith and encouraging Christian activity."[1] This is a felicity which every pastor should attempt to emulate. Letter-writing as an important feature in methods of pastoral work will be found more and more useful the longer the minister continues in one place.

Many ways and means will be found by every pastor to promote that intercourse through which he does his work as an ambassador of Christ. Placing in the foreground regular pastoral visiting, and the answering immediately of special requests for his presence, we have not been able to do more than merely note some of those other means which every pastor must find and apply for himself. The success which he has in coming close to his people will be shown by the lessened formality with which they regard him, as little by little with the passing years the pastor of the church becomes the friend of the people. While in the pastoral call much use will be made of the parlor, woe unto that pastor who remains there always, "and that drawing-room—dear me! What a fine room it is! But how often have you used it? About twice a year, and the rest of the year it is yours for killing the minister. When he calls he is shown into that cold, horrid room, and he does not know what to do with himself. He wishes they would let him go down into the kitchen and sit by the fire. But no—the drawing room—that is the room for killing people; it is the murder-room, and it gives people rheumatism and all sorts of things."[1] Therefore our closing counsel to the pastor who would avoid "all sorts of things" is that he get "down into the kitchen" as soon as possible, and may the genial glow of the fire warm him and his people as they come together in familiar pastoral intercourse.

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[1] A. H. Currier's "Life of Constance L. Goodell, D. D.," p. 177.

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[1] C. H. Spurgeon, "Speeches at Home and Abroad," p. 121.

THE MINISTER AS LEADER

SUMMARY

I. WHAT IS MEANT BY THE MINISTER AS LEADER. Doctor Chalmers' definition.

II. ESSENTIAL ELEMENTS IN MINISTERIAL LEADERSHIP.
  1. Purity of purpose.
  2. Decision of character.
  3. The ability and readiness to work.
  4. Common sense. How this will show itself.
  5. A knowledge of human nature. (1) Natural. (2) Acquired.

III. HOW PASTORAL LEADERSHIP WILL BE PROVED.
  1. Carefully study the congregation.
  2. Do not undertake too much yourself. (1) This is false to the congregational theory. (2) This is paralyzing to congregational activity. (3) This is injurious to the minister.

CONCLUSION. Ministerial leadership begins but does not end with the local church.

XIX

THE MINISTER AS LEADER

I. By successful leadership we mean, in Doctor Chalmers' happy phrase, " The Prosperous Management of Human Nature." The minister on settling over a church finds himself called upon to take the lead of a body of Christian people. To do this properly he must be a competent man of affairs, which is somewhat different from being a man of business. The latter term refers chiefly, though not exclusively, to the mastery of details. The " man of affairs " suggests one with capacity for intelligent and vigorous guidance, whose eyes range to a far-distant horizon. Such a man will possess the ability to appreciate difficulties, and a strong will that adheres resolutely to the purpose which it has formed deliberately. The minister will need to guide his people, for the church must be progressive and, what is by no means always the same thing, aggressive as well. He must also develop his people; for the church is full of latent ability that needs to be called out from the dim recesses in which it is hidden. Hence, in addition to his power as a preacher and his faithfulness as a pastor, the minister will require ability as a leader. He needs to unite in his person the qualities which make a successful statesman and a victorious general. "He must have heart, humor, and humanity,"[1] replied a noted preacher and wise leader, when asked for the conditions of ministerial success in London. This combination of qualities is of prime importance. The lack of it breaks up many a promising ministry, while its possession holds many a minister in his place, although he may not be conspicuous as a preacher or pastor. The quality which in this chapter we shall seek to describe and commend is preeminent in all ministers who have been great movers of men, and no one who has made a mark, however slight, on his generation has been entirely without it. Greater even than his preaching or than his self-sacrificing pastoral labor, this quality stands forth preeminent in the life of Phillips Brooks; he is described by his biographer as being to his church, "what a good housekeeper is in a family. He had his eye on everything, knew all that was going on, and seemed to be everywhere. He was very positive, but the people liked it. When anybody wanted to do anything, he would make himself master of the situation in five minutes. Any one could get hold of him, if only there was earnestness and he saw that he was really wanted and needed."[2]

II. It must be confessed at the outset that Ministerial Leadership calls for a rare combination of qualities, a combination of the prophetic and commercial temperaments that is rarely found in one man. But the call for such men is loud everywhere. Unfortunately, we have not yet come to the point where the church may be furnished with these various traits each embodied in a separate man. Speaking more particularly of the institutional church, the Rev. R. J. Campbell, of London, declares that the church of to-day "needs one minister to be a prophet in the pulpit, and another to be a business manager." As this does not now seem practicable, we must go on seeking those men who unite to the instinct of the born prophet the practical abilities of a consecrated business man. We mention some of the essential elements in ministerial leadership:

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[1] The Rev. H. Price Hughes.

[2] "Life," Vol. II., p. 775.

1. Purity of purpose is the prime requisite in such leadership. Statesmanship has too often been degraded by its alliance with mere policy. The leadership of the minister, however, seeks first of all, not for personal aggrandizement, not for the increase of his own church, not for the spread of his own denomination, but for the advancement of the kingdom of Christ. A minister's influence is in proportion to his disinterestedness, and it is only as he is mainly actuated by this highest of motives that people will either long listen to, or follow him. This aim kept steadily in view will purify and ennoble the leadership of any minister.

2. Next to purity of purpose we mention decision of character as essential in ministerial leadership. Individuality is of great value. Personality is power. A man who was a colorless reflection of what others said and thought never yet wielded a

scepter or drew a sword that powerfully influenced human action. The words of John Foster should be laid to heart by every pastor who dares do all that may become a man: "I trust I shall firmly confront everything that threatens me while prosecuting my purpose, and I am prepared to meet the consequences of it when it is accomplished. I should despise a being, though it were myself, whose agency could be held enslaved by the gloomy shapes of imagination, or the shrieks of owls, or by the threats or frowns of man; and I disdain to compromise the interests that rouse me to action for the privileges of an ignoble security." There are frequent emergencies and crises in the history of a church when immediate and decisive action is needed, and which need a decided man to deal with them. There are times when a quick turn of the wheel saves the ship, and when a moment's hesitation sends her crashing against the iceberg. The minister is the man at the wheel. Remember that, as a rule, in matters of principle first thoughts are best; in matters of policy, second thoughts. When there is any conflict between policy and principle, decision of character demands that the minister of Christ shall act on those first thoughts to the exclusion of all others. There is nothing which the world admires more than action impelled by principle. It is the very reason for self-sacrifice; it is the rightful demand of this age, especially upon all who find themselves commissioned as Christian ministers.

3. A third essential element in ministerial leader-

ship is found in the ability and the readiness of the minister to do work himself. There can be no success "unless he who has the office of leader performs in fact the hardest work. If I have had success in any undertaking, it has been simply from hard labor."[1] Therefore lead, but never drive. Cattle are driven to market, but sheep are led beside the still waters and into the green pastures. Never forget the difference between the words "go" and "come." The minister should know how to distinguish between a command and an invitation. Nay more, his invitations should be commands, and his commands invitations. To say to our people "go" implies an advance in which we do not accompany them, but to say "come," signifies our willingness to stand by them and to suffer with them until the end of the adventure. It was this very willingness on the part of Christ, and the fact that he never asked others to do what he himself would not do, that made his first disciples ready to take up their crosses and follow him. And only as his ministers manifest the same quality will the church of to-day be found in the line of advance.

4. In a previous chapter we have referred to the quality we next mention as among the essential elements in pastoral leadership, namely, common sense. We would mention this again and again, for it is in such constant demand in all a minister's work that it can hardly be noted too often. "An ounce of mother-wit is worth a pound of clergy," is an

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[1] "Doctor Wayland's Life," Vol. II., p. 230.

old saying, of whose justice we are the more convinced the longer we live. Freely interpreted this saying means " that discretion, gentle manners, common sense, and good nature are, in men of high ecclesiastical station (and we may add of any ecclesiastical station), of far greater importance than the greatest skill in discriminating between Sublapsarian and Supralapsarian doctrines." [1] The two qualifications which Timothy Dwight was wont to consider indispensable to entering upon the gospel ministry—first, grace; second, common sense—were in his later years reversed in their order: " I now put common sense first, for without it even grace cannot fit a man to be useful in the sacred calling." Common sense is a power which, in the words of Wordsworth, " has great allies." It will prove its value in many ways in a minister's work. By it opponents are conciliated. In a church of congregational polity there will be parties, cliques, and groups of persons who, like birds of a feather flock together. Under such conditions the minister will at times keep his seat in the saddle only with extreme difficulty, and he is certain to be thrown unless common sense comes to his rescue. It will enable him to become proficient in that most difficult of the arts, learning by experience. One mistake should teach us all that it is necessary to know along a particular line of action. Some one has said, " He is the greatest general who makes the fewest blunders." This is the mission of experience. She writes her copy in indelible ink. An American humorist has set this forth in a metaphor, whose expressiveness atones for its lack of elegance: "The man who gets bit twice by the same dog is fitter for that kind of business than for any other."[1] To this we would add nothing save to remark that the minister who "gets bit twice" in the same place by the same dog has need seriously to question the genuineness of his call to the gospel ministry.

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[1] Sydney Smith.

Common sense also acts as a brake, which prevents the minister from premature action. The young minister cannot have too strongly impressed upon him the fact that many things cannot be mended at once, and so must be let alone for the present. He should be above all men,

> Prompt to move, but firm to wait,
> Knowing things rashly sought are rarely found.[2]

Common sense in the minister will show itself also in a prudent reticence which will teach his lips to be silent; insight will enable him to see without seeing, and in action will cause him to move so slowly, that like a glacier, his advance will at times be imperceptible. With common sense as a teacher, the minister will learn the value of conceding points which are not essential. There must be concession and compromise in the congregational form of church government.[3] That which is vital must of course ever be preserved, but he who would be a ruler of men must possess the secret of carrying his point by conceding whatever does not involve a vital principle. Nothing but common sense can teach a man a cheerful acceptance of the situation as he finds it. The minister may often find himself outvoted on some question, and then to remember Cromwell's words will prove useful: "I beseech you in the bowels of Jesus Christ think it possible that you may be mistaken." What a comfort also is this saying from George Macdonald: "When you cannot do as you like, the best thing is to like what you do." We all know that "except the Lord build the house, the builders build in vain," but the very mortar which holds in place the stones of the Lord's laying is the common sense of his followers. On the eve of the disruption of the Church of Scotland, Chalmers wrote, after he had read the eleventh chapter of Genesis: "I too have been set on the erection of my Babel. . . Though I cannot resign my convictions, I must now—and surely it is good to be so taught—I must now, under the experimental sense of my own helplessness, acknowledge with all humility . . . the hope in the efficacy of a blessing from on high still in reserve."[1] These words breathe the essential quality of common sense, and enforce the statement of Emerson that "without accommodation, society is impracticable." This advice was given to students for the ministry by one who knew the value of the experimental sense of one's own helplessness: "Keep still. When trouble is brewing, keep still. When slander is getting on his legs, keep still. When your feelings are hurt, keep still. . . Time works wonders. Wait till you can speak calmly and then you will not need to speak, maybe. Silence is the most massive thing conceivable, sometimes. It is strength in very grandeur. It is like a regiment ordered to stand still in the mad fury of battle. To plunge in were twice as easy. The tongue has unsettled more ministers than small salaries ever did, or lack of ability ever did." [1] We have given a large place to common sense as one of the essential elements in ministerial leadership, but no larger place than, we believe, it deserves. Without it all the minister's best endeavors are negatived, while its possession "covers a multitude of sins." All that we have said is thus summed up by Cardinal Manning in a sermon preached while archdeacon of Chichester: "It is precisely those characters which the world counts weakest, that gain most absolute mastery. It is by gentleness and a yielding temper, by conceding all indifferent points, by endurance of undeserved contempt, by refusing to be offended, by asking reconciliation when others would exact apology, that the sternest spirits of the world are absolutely broken into a willing and glad obedience to the lowliest servants of Christ." [2]

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[1] Josh Billings.

[2] Wordsworth.

[3] Hook's "Life," Vol. II., p. 476.

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[1] "Life," Vol. I., p. 158.

5. Closely akin to common sense is a knowledge

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[1] "Yale Lectures on Preaching and Other Writings," by Nathaniel J. Burton, D. D.

[2] E. D. Purcell's "Life of Cardinal Manning," Vol. I., p. 197.

of human nature, which we mention as a further essential of the minister who would be a leader. Success in a pastorate is largely determined by this, and upon such knowledge common sense itself depends. It helps the minister to attain what Doctor Chalmers often spoke of as "one of the noblest and most delightful exercises of human power." His biographer adds, "most pleasantly and most prosperously was such management carried on by himself; with admirable skill, which never, however, bordered upon artifice; the singleness and simplicity of the aim being always as conspicuous as the wise adjustment of the means."[1]

(1) This knowledge of human nature may be natural. Some men are born with an instinctive acquaintance with the springs of motives, the salient points in various characters, the best and wisest ways of handling circumstances. We have only to mention the names of such men as Luther, Wesley, Spurgeon, Beecher, Brooks, and Moody to know how excellent a gift nature sometimes bestows in this inborn knowledge. And yet it is not so much the knowledge which is inborn as the quality of sympathy from which it springs.[2] The ability to read character at a glance, once saved Rowland Hill from a beating at the hands of a pugilist who had been engaged to molest him in a town where he expected to preach: "Having ascended the pulpit and satisfied himself by the appearance of the pugilist, that he was not inaccessible to flattery, he beckoned

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[1] "Life," Vol. II., p. 29.

[2] "Life of James McCosh," p. 139.

him to the pulpit stairs, and told him that he was come to preach to those people, in the hope of doing them good; that some opposition had been threatened; that he had been told of his strength and skill in self-defense, and had full confidence in his powers; therefore he should place himself in his hands, rely on his protection, and beg the favor of his company to ride with him in his carriage after the service to dinner!"[1] Thus at the cost of a dinner, Rowland Hill saved himself a pummeling, and was enabled to carry out his will to preach even to those who, unwilling to hear him speak, were only too ready to hear him groan.

A modern illustration of this same trait of constitutional generalship is found in the life of Phillips Brooks. He called one evening upon two young men whom he had noticed in his congregation, and found them in the attic of a crowded boarding-house. The evening was warm, and sitting with their coats off, they were greatly embarrassed by the entrance of the famous preacher. But Phillips Brooks was more than a preacher. With a remark about the excessive heat he took off his own coat, and thus put them at once at their ease and opened the doors of their hearts. An application of this same knowledge on the part of Dr. Joseph Parker once enabled him to prove himself more than a match for that common enough cause of disturbance—a baby. At the Good Friday service of the City Temple in London, of which for so many years he was the minister, mothers had brought their children, and one of the babies kept up a running commentary throughout the entire service. Before dismissing the people, Doctor Parker, after thanking the choir for its services, referred to "that little singer in the corner," and amid general smiles continued: "I never turn a baby out of church. What would the church be without its babies? I don't know what the baby was saying, but I know it was all true."[1]

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[1] Charlesworth's "Life," p. 104.

(2) But a knowledge of human nature may in considerable measure be acquired as well as inherited. There are a few prominent types of character which can easily be learned, and under which most men will range themselves. Learn these by all means. Let these types be the pegs on which you hang, metaphorically speaking, the greater part of your church and congregation. Men are sanguine, melancholic, nervous, lymphatic, aggressive, conservative. And under some one of these classes most men whom you meet may be classified. Phrenology, however much quackery there may be mixed with it as a profession, has at any rate given us a classification of heads which is substantially fair. These heads will be the points of a sermon which ministerial experience will be constantly preaching to you, and whose text will ever be "the proper study of mankind is man."[2] Referring to the abstract sciences, Pascal writes: "When I began to study man, I saw that these abstract studies are not

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[1] 1907.

[2] Pope.

suited to him, and that in diving into them I wandered farther from my real object than those who were ignorant of them; and I forgave men for not having attended to these things. But I thought at least I should find many companions in the study of mankind, which is the true and proper study of men. I was mistaken. There are yet fewer students of man than of geometry."[1] That eccentric genius, Father Taylor, of Boston, knew men better than books, and hence his power over them. He showed his keen sense when he once dared to say of Doctor Channing: "If he only had had an education!" And Channing showed himself far more than a scholar in the humility of his reply, "Yes, he is right. What I have needed is an education for my work."

A minister's life ought to be especially favorable for the study of human nature. He comes as close to its best phases as does the physician, and far closer than the lawyer. As to men of these two professions, its seamy side is revealed to him as well. He hears the true tone of the human voice, and sees the true look of the human face when unmasked by some overwhelming sin or trouble or grief. While the minister's active life is propitious for the revelation of human nature in its various phases, his training, however, is not so. Mr. Moody puts this strongly, but not without reason: "You take a man who has gone to a fitting school for several years, then four years to college, and then three years to a theological seminary, and he comes out with as little knowledge of human nature as if he had dropped out of the moon."[1] John Bright's well-known dislike for Scotch theology, because "it's too full of the gridiron," was once forcibly shown at a dinner when he turned from a Highland minister of assertive tongue with the remark, "It's odd that a man who knows so little about this world can tell us so much about the next." Yet while all this is true, as a matter of fact ministers are found to be capable in the management of religious organizations. As members of executive boards, secretaries of societies, managers of conventions, and members of important committees, they are, as a rule, more able than laymen.

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[1] Tulloch's "Pascal," pp. 172, 173.

In mentioning some of the essential elements in pastoral leadership, the order in which we have considered them is that of intrinsic excellence rather than that of practical worth—purity of purpose, decision of character, readiness to work, common sense, knowledge of human nature. With these qualities firmly in place, the minister should be able to weather many a storm and to arrive in due time at the desired haven. Every leader must be himself led. As he does his work as the servant of Jesus Christ, the minister will have abundant opportunity to manifest the metal of which he is made.

III. This leads us to consider how Ministerial Leadership will be Displayed. It will show itself in organizing the church for Christian work.

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[1] 1889.

1. The minister should make a careful study of the membership of his church, for it is full of undeveloped talent. It is said that eighty-five per cent. of our church-members are not working for Christ to anything like the full limit of their powers. The church in this particular does not show well in comparison with other enterprises. The army has a larger percentage of soldiers, the factory of employed power, and commercial speculations yield a larger return of profit. Under the leadership of Andrew Fuller the church at Kettering, at work for the conversion of the world, forgot to quarrel and became united and happy. So only as the minister manages to make workers out of the drones will he reduce the number of his own critics as well as increase the number of workers in the kingdom of Christ. This is no easy task, and will require all that a minister has of patient perseverance and loving tact. Even the great religious leaders of the world have found here almost insurmountable difficulty. In one of his last sermons to his own people, Henry Ward Beecher speaks of this very thing, and in unmistakable terms thus addresses his congregation: "We are brought nearly to a standstill in many respects because we cannot have people who are willing to take their knowledge and life and use them in behalf of those that are deficient. . . There is in this congregation a vast amount of educated ability that is rotting in sentimental selfishness." Yet by wise leadership, workers enough for every post in the many-sided

activities of the church may be secured and trained. Begin with the young, for from their number will be developed your best workers. Hunt for laborers in unsuspected quarters, for latent ability has a way of lurking beneath layers of diffidence and indolence and must be dug out. Never tease any one to work, but give all an opportunity to do something. Make the request not so much because of pressing need, nor because of the unwillingness of others to do the task, but because it is work for Christ and for his kingdom.

2. The minister should be careful not to undertake too much himself. This is a special failing of young ministers, whose enthusiasm often leads them to do themselves what had far better be done by others.

(1) While there will be many things which must go through the minister's own hands and must be accomplished by him alone, yet it is unwise for him to do anything which he can get another to do. The minister has no business to be stroke oar all the time. To do too much himself in the work of the church is false to the congregational theory, according to which the minister is one of the people. As he has no special priestly virtue, he must find the limits of his mission in being an example to the flock in word and work. In biblical phrase the ideal is thus set forth: "All these men of war that could keep rank, came with a perfect heart to Hebron to make David king over all Israel: and all the rest also of Israel were of one heart to

make David king."[1] We must be aware of the abuse of congregationalism where the sense of individual and personal responsibility is in danger of being weakened in church fellowship. William Jay shrewdly says concerning this danger: "Where a number of persons are engaged, mutual dependence on the other weakens a sense of individual responsibility and often little or nothing is done. Had the ark been appointed to be built by a committee, it would never have been finished."[2] However unfair Mill may be in his exaltation of the individual when he describes the masses as "collective mediocrity," we probably all agree with him when he says, "the honor and glory of the average man is that he is capable of following that imitation; that he can respond internally to wise and noble things, and be led to them with his eyes open."[3] In this capacity for imitation the minister will find his greatest hope; and doing wise and noble things himself, will before long find that many others will want to do them also. Then a large part of his mission will be, in the words of Spurgeon's helpers, "to sit in the center, like Wellington on his horse, and direct the battle."

(2) But not only is excessive work on the part of the minister false to the congregational theory, it also paralyzes congregational activity. "The great difficulty is, the churches do nothing—only willing to be boosted. . . I spent sixteen of the best years of my life at a dead lift in boosting. . . I

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[1] 1 Chron. 12 : 38. [2] "Life," p. 132. [3] "Mill on Liberty."

cannot revert to the scene without shuddering. . . My soul hath it in remembrance and is humbled within me."[1] The only result of "boosting" is generally to break the minister's own back. It is his part rather to stimulate the energies of his people and out of his own abounding vitality make all about him grow and thrive. While the wise minister will give the greatest freedom to his helpers in seeking and finding opportunities for their talents, he will so direct and suggest and assist that the right channel will be found for each particular current on its way to the sea. The words of Mr. Moody should be the motto which declares the aim of every Christian minister: "I would rather set ten men to work than do ten men's work myself."

The test of a well-managed church comes when the minister leaves. If it has been taught independence and self-development, it will run smoothly and well for some time. But if, on the other hand, the minister, so far as Christian activity is concerned, has been the greater part of the church, all that is best goes with him, and the church limps visibly until another minister is found and her truly crippled condition is again concealed.

The danger in our churches now seems to lie in the multiplication of societies. The fear of many of our best ministers lest organization may tyrannize over spirituality is not entirely without warrant.[2] In the wide range of work which now rightly occupies the Christian church we must beware lest we fail to maintain spiritual vitality enough to keep the body alive to its extremities. It is only as machinery is without power that it cumbers the ground and is a thing unsightly and useless; but when every wheel is a thing of life, the amount of machinery is an indication of the prosperity and producing power of the factory where it is employed. So while it is quite possible that machinery will injure the spirituality of the church, it is also possible that machinery will increase it. While we must never have more wheels than power, we must remember, as a glance at any electrical plant will illustrate, that wheels also generate power.

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[1] "Life of Lyman Beecher," Vol. II., p. 250.

[2] Phillips Brooks, "Life," Vol. II., p. 775.

The multiplication of societies is apt also to cripple the church. The complaint of the old colored pastor that his church was prospering poorly because of "de 'cieties" is not unreasonable:

> We can't do nuffin widout de 'ciety. Dar is de Lincum 'Ciety wid' Sister Jones an' Brudder Brown to run it; Sister Williams must march in front ob de Daughters of Rebecca. Den dar is de Dorcases, de Marthas, de Daughters of Ham, and de Liberian Ladies; dar am de Masons, de Odd Fellers, de Sons of Ham, and de Oklahoma Promise Land Pilgrims. Why, brudder, by de time de brudders and sisters pays all de dues, an' 'tends all de meetin's, dar is nuffin left for Mount Pisgah Church but jist de cob; de corn has all been shelled off an' frowed to dese speckled chickens.

The needless multiplication of societies may be prevented if the minister sees to it that no new organization is formed without the sanction of the church, on the recommendation of the prudential committee, of which he is the head. In a church there can be but one responsible head, and that is the minister. Do not surrender the control of any branch of church work. You must be the leader.

(3) Too much work on the part of the minister is injurious to himself as well as to congregational activity and the theory of church polity which we hold. The question which Moses' father-in-law asked when he saw "all that he did to the people" may well be asked of certain pastors: "Why sittest thou thyself alone and all the people stand by thee from morning unto evening?" This good advice is still needed: "The thing that thou doest is not good. Thou wilt surely wear away, both thou and this people that is with thee; for this thing is too heavy for thee; thou art not able to perform it thyself alone." And the cure for this condition of things is ready at hand: "Be thou for the people to Godward . . . and thou shalt teach them . . . and shalt show them the way wherein they must walk, and the work that they must do. Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens."[1] As in one of our great dry goods stores everything is done by some one other than the proprietor, who finds his time fully occupied by the

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[1] Exod. 18 : 13-22.

duties of general oversight; so the minister, beyond directing and advising, should have as little hand as possible in the actual work. He should be willing to do anything if necessary, and determined to do nothing which others can do. If he attempts to do too much he will be crushed by the weight of his own work, and the people, left in idleness, will become apt critics instead of loyal helpers. Therefore "attempt not to do everything yourself. Train others for work. Study the brethren by whom you are surrounded, and seek to put each to that for which he is best adapted. It will not do for the commander-in-chief in the day of battle to be mending a broken wagon wheel. He has other and more important work on hand; but such details as that may be left to those who are skilled in setting them to rights. It is your privilege as a minister to plan and superintend the campaign; but you cannot be in every place and do everything."[1] These words from an old campaigner should be heeded by every minister who measures up to the full opportunities of his office, and attempts to be leader as well as preacher and pastor.

Nor does the influence of the power of leadership end in the local church over which the minister is placed. The church, while independent, is related to the Association, to the State Convention, to the denomination as a whole. Good leadership then, will be felt in all these directions: in the treasury of missionary societies, in the enterprises of the associated churches, in the general good name and prosperity of the denomination, and far better than all these, in the increased aggressive power of the kingdom of God upon earth.

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[1] W. M. Taylor, "The Ministry of the Word," p. 264.

We cannot close this chapter better than with the advice given by Benjamin Jowett to his tutors at Oxford to guide them in dealing with undergraduates: "Do not assert your authority too soon; let it come naturally and by degrees. . . Never speak of their faults to any but themselves; you are sure to lose influence if you do."[1] Such silences will prove the minister indeed a leader of men.

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[1] Abbott and Campbell's "Life of Benjamin Jowett," Vol. I., p. 271.

THE MINISTER IN HIS SOCIAL RELATIONS

SUMMARY

- I. THE MINISTER AS A GENTLEMAN.
  - 1. Personal habits. (1) Appearance. (2) Dress. (3) Manners.
  - 2. Deportment. (1) Gravity. (2) Watchfulness. (3) Self-forgetfulness. (4) Affability.
- II. THE MINISTER AND HIS HOME.
  - 1. Necessity for having a home. (1) The home a distinct result of Christianity. (2) Honored by Christ with special marks of his favor. (3) One source of influence to the pastor. (4) Characterized by economy and hospitality.
  - 2. The family. (1) The wife. (2) The children.
- III. THE MINISTER IN SOCIETY.
  - 1. As to visiting.
  - 2. As to making acquaintances.
  - 3. As to social occasions.
  - 4. As to correspondence.

XX

THE MINISTER IN HIS SOCIAL RELATIONS

By the Minister in his Social Relations we mean the part he should play as a gentleman; his duty, as husband and father, to his own home and family; and his conduct in society.

I. There is a world of truth in the line, "A Christian is God Almighty's gentleman." The very fact that a man is a minister of Christ should make him a gentleman. A very little study of the subject is sufficient to make the discovery that the habits of good society are very largely rooted in Christian principles. "The servant of the Lord must be gentle," said Paul, and he further commends himself by writing, "We were gentle among you." Christianity has everywhere been a civilizing influence. Where Christianity has gone there hand in hand with her are found also culture, courtesy, and considerateness.

The minister then should be, in the true sense of the term, a gentleman, and he will miss the mark if he aim at anything less than this. Doctor Johnson's counsel in another connection is good here: "Now that you have a name, you must be careful to avoid many things, not bad in themselves, but which will lessen your character." It is necessary not only to be a gentleman at heart, but to show forth the instincts that are within, in outward appearance, in dress, and manners. "The next best thing to being a Christian," wrote William Carey to his son, "is to be a gentleman." Our Lord is referred to by old Thomas Dekker as "the first true gentleman that ever breathed."

We have perhaps (I am speaking now as a Baptist) not paid sufficient attention to this subject. Accessions to other denominations from our ranks have often been due to our lack of attention to deportment and behavior. It will hardly do to sneer at these things as being trivial and unimportant, for they have always played a large part in influencing and elevating the world, and are themselves an indication of motives and interests that lie far beneath the surface. "Good manners are a part of good morals."[1] Therefore without apology, we turn now to consider—

1. The personal habits of the minister who is a gentleman.

(1) Personal appearance will be the medium through which you will make your first impressions on others. The life of the student is not conducive to care about such matters, but the minister must pay much attention to these things. In the words of another, "a preacher who is slovenly in his attire, allowing his hair to be unkempt, his nails unclean, his boots unblacked, and his clothes unbrushed, will prove a very poor conductor of divine

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[1] Whately.

truth. He will find very small fields of labor, and under his tillage they will become 'beautifully less.' 'Be ye clean that bear the vessels of the Lord' has a literal as well as spiritual application." [1] The minister should be well-brushed, carefully shaved, scrupulously clean, and well-kept: "The purity of the mind breaking out, and dilating itself even to his body, clothes, and habitation." [2]

(2) In regard to the dress of a minister, it need not be black on ordinary occasions. Black is expensive and soon shows wear. While the minister's clothes should not be exclusively clerical, he should avoid also the other extreme, which is just as bad, of being defiantly unclerical. We can imagine the horror of Dr. John Angell James, himself a pattern of propriety, as one Sunday morning in the vestry he surveyed young Dale, his colleague, clad in a pair of light-colored trousers. "But," said Mr. James, "surely you are not going up into the pulpit in those things!" "Well," was the reply, "if you greatly desire it, I can go up without them." While in this case the dress was a part of Dale's protest against a religion of ecclesiasticism and formulas, still it is better that the average minister record his protests by some other means than the patterns of his garb. We counsel that the dress of the minister, like the dress of all true gentlemen, should not be such as to attract attention. While we certainly would be far from declaring that he

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[1] Howard Crosby, "The Preacher," p. 105.

[2] George Herbert.

should never wear a red necktie on a week-day, we would go equally far in declaring that the white necktie, especially on Sundays, may have something in its favor.

(3) "Manners maketh the man," and we therefore speak emphatically concerning them. It is true that "there are only two rules for good manners. One is, always think of others; the other is, never think of yourself"; [1] but these two rules need further explanation to make their application easy and their meaning plain. An unmannered minister is not only crippled in his efforts to do good, but he is a severe reflection upon any theological seminary which has graduated him with the manners and personal habits of a boor. The best manners are not to be learned from any book of etiquette, but from noticing what are the customs of the best people.

In regard to table manners, especial care is needed. A possible lack of previous training, accentuated by years of boarding-house life, will often so entrench the lack of proper behavior at meals that years of care will scarce suffice to erase the marks which have been left. Notice what are the habits of good society as to the knife and fork; the knife never being used as a shovel, nor to be lifted nearer the mouth than the food upon the plate, which it is its sole business to cut. When the use of these two articles is no longer required, they are to be placed side by side upon the plate before its removal. They should never in the course of the meal be placed with their handles upon the table and the blade or prongs upon the edge of the dish, as though furtively endeavoring to scramble into the place which is their proper sphere of activity. The spoon should not be left in the cup, and having been used, should be at once placed in the saucer and left there. The toothpick is most commendable by its absence, and should only be used in the retirement of our own rooms. As to the pocket handkerchief, we have only to say that it should be used and then kept out of sight. It is not a polisher, but is meant to perform the main duty which its presence suggests. Never spit! We wish we could emphasize as we would this short sentence. Nothing excuses the habit of expectoration. We used to hear much of the necessity of this national habit of ours because of the climatic conditions. But a notice in our trolley cars and upon our street corners, prohibiting the practice and enforcing the law in a few instances, has been sufficient to make a most decided improvement in this matter. If the cause of this tendency in any of us is not climatic, but narcotic, we cannot too strongly urge that the use of tobacco should never be made offensive. In regard to the whole disagreeable subject of expectoration we are reminded by Luther in his "Table Talk" that it is no new evil, but that it is always inexcusable, and in no man more so than in the Christian minister: "The defects in a preacher are soon spied; let a preacher be endued with ten virtues and but one fault, yet this one fault will eclipse and darken all his virtues and gifts; so evil is the world in these times. Dr. Justus Jonas has all the good virtues and qualities a man may have; yet merely because he hums and spits, the people cannot bear that good and honest man." And we cannot bear him either, and will rid ourselves of him if possible.

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[1] Doctor Jowett.

Never attract attention by eccentricities and tricks of manner. Do what others do when you are with refined people, and never endeavor to go your own pace when that pace puts you out of step with your companions. You are never so much yourself as when you are unnoticed. The lack of manners is a serious obstacle to success in the Christian ministry, and every young man choosing the ministry as his vocation and determined to do the most with himself in his high calling, should write this down in indelible ink. It may seem a small matter; it is really a great one. Of the Rev. Samuel Ogden, D. D., fellow and president of St. John's College, Cambridge, we read: "His uncivilized appearance and bluntness of demeanor were the greatest obstacles to his elevation in the church. . . . The Duke [of New Castle, Chancellor of the University] was willing to have brought our divine up to court to prefer him, but found, as he expressed it, that the doctor was not a producible man."[1] Let us then be "producible" men, for a deficiency in the matter of manners is a fault which it has been well said, "is as ruinous as a vice,"[1] and men of very great ability have often failed in life because in this respect they were unfitted for the situation which they otherwise merited.

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[1] Dr. Adam Sedgwick, "Life," Vol. I., p. 193.

2. We pass now to deportment, which should be distinguished by the following characteristics:

(1) Using the word in its best sense, we say, first of all, that the minister's deportment should be noted for its gravity. At all times the minister does well to remember that he represents not only himself, but the ministry of Christ, and further, that he is a representative of Christ himself. Have no fast ways. It is not entirely unjust that the world demands a higher standard of the Christian minister than it requires of itself. In his office his humanity is exalted and assumes a new dignity. The minister "is to enjoy life, but he finds sources of joy in all the duties of his sublime vocation, and is not compelled to drink at the world's crowded fountains. Identification with the world's gaiety and fashion must always defile a minister's garments. The fast horse, the pleasure yacht, the dashing dog-cart, conspicuous jewelry, attendance at ball, opera, or theater—these are unfailing marks of a minister low-toned in his piety, or eccentric unto uselessness in the service of that God, the love of whom is put by the Scriptures in excluding contrast with the love of the world."[2] There must

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[1] Abbott and Campbell's "Life of Benjamin Jowett," Vol. II., p. 347.

[2] Howard Crosby, "The Christian Preacher," p. 113.

always be a wide margin between preaching and practice, as the ideal which we uphold and toward which we persevere is not yet attained by the minister any more than by his fellows. But the minister can and should see to it that Lucian's picture of Thrasycles is in no wise true of him: "This is the man who in the morning dresses himself simply, and walks sedately and wears a sober gown, and preaches long sermons about virtues, and inveighs against the votaries of pleasure; then he has his bath and goes to dinner, and the butler offers him a large goblet of wine, and he drinks it down with as much gusto as if it were the water of Lethe; and he behaves exactly in the opposite way to his sermons in the morning, for he snatches all the tidbits like a hawk, and elbows his neighbor out of the way, and he peers into the dishes with as keen an eye as if he were likely to find Virtue herself in them."[1] "Keep up the habit of being respected" is the good advice of one who sometimes himself failed in this regard,[2] and to do so, cultivate that gravity of deportment which robs the minister of no true pleasure in life and safeguards him from those by whom he is so closely watched.

(2) The second characteristic by which a minister's deportment should be distinguished is watchfulness. The minister is a shining mark for temptation. The fall of ministers, scandals about them, even the breath of suspicion, will always be ex-

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[1] Edwin Hatch's "Hibbard Lectures," 1888, p. 42.

[2] Sydney Smith.

aggerated in order to depreciate religion. As sharpshooters endeavor to pick off the officers first, that they may thus do the greatest damage, so do men of the world endeavor often to destroy the minister, and thus deal a crushing blow at Christ and his church. We have need of the words of sage old Baxter, "Take heed to yourselves, because the tempter will make his first and sharpest onset upon you." We might expect Rasselas to give us such a sentence as this, "The teachers of morality discourse like angels, but they live like men"; but we find even kindly spirited Hartley Coleridge, writing of Frederick Faber whom he has just heard preach, "Of his sincerity there can be no doubt; of his Christian sanity, I have my suspicions." The tendency to depreciate the Christian ministry has its roots so deep down in man's nature, and they are so inextricably intertwined, that we have no tool delicate enough to separate them. Nearly every one seems to feel a certain satisfaction in detailing inconsistencies discovered in a minister, which they would regard more charitably in another. This tendency shows itself in the sneer of the man of the world that the minister is a hypocrite, in discounting his motives, and in questioning his sanity. But the same tendency is seen in members of Christian congregations by the close watch which they keep over their minister, and the conversations concerning him in the social circle, in the gatherings of the church, and about the dining-room table. The minister lives in the "fierce light" which beats on all positions above the common level, blackening "every blot," and making even the white places look at times dingy and soiled. Therefore the minister must be on his guard to avoid even the appearance of evil, and must refrain from doing many things which for him are unlawful because inexpedient. "He must have a good report of them which are without, lest he fall into reproach and the snare of the devil." [1]

(3) With an inconsistency which is only understood through the hard experiences of life, we commend now what may seem at first the opposite characteristic of watchfulness, namely, self-forgetfulness. Our watchfulness should never lead to self-consciousness, for that is its morbid excrescence. Perhaps no harder task lies before the minister who would be a gentleman than forgetfulness of self. Foolish and thoughtless members of the church and congregation will tempt him to talk much about himself, and to many a minister the most interesting topic of conversation seems to be this same theme. So interested may he become in this subject that nothing which pertains to him is too insignificant or too sacred to be exempted—his sermons, and his experiences, and his people, and alas, even his wife and his children. The natural beginning for the "few remarks" which the minister is called on to offer in the Sunday-school or on some special occasion is too often the narration of what his wife said as he parted from her to come

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[1] 1 Tim. 3 : 7.

to the meeting, or the saying of one of his children, which is bright for the nursery, but generally dull to other fathers and mothers listening in the public assembly. Beware lest this become a habit. Further, it is questionable whether it is wise to advertise much in the papers, for such public mention always rouses the suspicion that in some roundabout way the notice is inserted from personal motives. We have in another place warned our brethren against the practice of preaching an annual sermon, full of statistics, and of the unwisdom of allowing to become public property the number of sermons we have preached, the prayer-meetings attended, the addresses made, the pastoral calls paid, the baptisms administered, the weddings which we have celebrated, the funerals at which we have officiated. Better far never keep such a record, even for our own private inspection, if we find it a fruitful source of temptation to the unforgetfulness of self.

(4) Affability is the last characteristic which we shall mention as peculiarly a part of the minister's deportment. By this is meant approachableness. In salutations do as society does. Be careful of small courtesies and remember that it is almost a perfect description of a gentleman to say, " He is one who lifts his hat to his washerwoman." Be careful not to be so absorbed in the contemplation of next Sunday's sermon, or other plans for the advancement of the kingdom, that you fail quickly to recognize acquaintances whom you pass in the street. Be awake as you walk along the pavement,

for there your instant and cordial greeting will do as much good, and perhaps more, for the kingdom than your sermons. Character is shown by the manner in which men shake hands with one another. The minister who knows how to do this has a point in his favor which is a valuable asset. Shake hands like a gentleman and not like a boor. There is no need to grip another's hand and crush it as though in a vise, and even worse is the mincing manner which barely touches two fingers. Shake hands in a hearty, friendly manner, and by that clasp you will bind many to yourself and to the work which you love, who would not be touched by your ministrations from the pulpit. A handshake is a proclamation of the gospel without words and at close quarters.

In voice and manner be always the affable gentleman. Court, do not repel, the kindly confidence of your neighbors. Be suave, gracious, and bland, and be these in the right way. There is nothing much more disagreeable than a minister with a professional smile, and words ever ready upon his lips which are not honeyed only because they smack rather of glucose. Be genuine; the only way to be genuine is to have the material within correspond with the label without. May we not say without irreverence that it was this affability shown in word and manner that made our Lord a welcome guest at the wedding of Cana, and at the home of Simon the rich Pharisee? Nay, was it not because of this that the little children gathered about him, and their mothers sought that he might bless them? Any one might say, "Suffer the little children to come unto me," but would they have come save to one who was gracious and kind and whom they instinctively recognized as such? We often think that it was this quality that at first caused even the publicans and sinners to desert the murmuring Pharisees and scribes and draw near unto him.[1] How beautiful is Goldsmith's portrait of the good minister in his "Deserted Village"; and this portrait is to-day reproduced in many another pastor in the quiet of some countryside or amid the glare and bustle of a city's streets.

> *A man he was* to all the country dear,
> And passing rich with forty pounds a year; . .
> Unskilful he to fawn or seek for power,
> By doctrines fashioned to the varying hour;
> Far other aims his heart had learnt to prize,
> More bent to raise the wretched than to rise. . .
> Thus to relieve the wretched was his pride,
> And e'en his failings leaned to virtue's side;
> But in his duty, prompt at every call,
> He watched and wept, he pray'd and felt for all;
> And as a bird each fond endearment tries
> To tempt its new-fledged offspring to the skies,
> He tried each art, reproved each dull delay,
> Allured to brighter worlds, and led the way.

Affability is personal magnetism in its best garb.

II. We turn now to the Pastor and his Home, and surely no social relation into which he enters will be so dear as this.

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[1] Luke 15 : 1.

1. The Christian minister needs a home more than almost any other man. He should rejoice in it as one who knows how to appreciate that home which is a distinct result of Christianity. "In the blessing of the Christian home we have one of the worked-out results, one of the thoroughly taught lessons of a progressive revelation. . . Revelation lays hold first of a great natural instinct and hallows it. The God of the Bible singles out the family line as the means of conveyance of his promised blessing."[1] About the hearth of a Christian home should be grouped the tenderest and holiest associations of this world. The hearthstone should be the altar where God speaks as nowhere else. As Christ honored the home in the days when his feet trod the roads of Palestine, so he honors it still, and the home where Christ is an honored guest is for most of us the dearest spot on earth. This is Christ's gift and glory to us as well as to "the wedding guest at Cana, the Pharisee at Levi's table, the sisters with their restored brother, the brothers of the Lord in the house of the carpenter—[who] all just as soon as Jesus sanctified and blessed the society in which they lived, saw coming to them, as it were, out of the heart of that society a selfhood which no solitary contemplation could have gained. Each of them found his Father among his brethren—reached God through the revelation of other human lives."[2]

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[1] Newman Smyth, "Old Faiths in New Light," pp. 93, 94.

[2] Phillips Brooks, "The Influence of Jesus," p. 97.

Without turning it into a hostelry, the minister will nevertheless find that his home is one of the greatest sources of his influence. Avoid the boarding-house or the hotel. Have a home of your own at once on settling in a parish. If this should not be possible, we warn you not to board with a member of the church over which you are settled, for this is dangerous in more senses than one. Too close contact with members of the church dulls the perception of such virtues as we may possess, while it sharpens the edge of our failings. Have some place, and for this "there is no place like home," where you do not need to be on your guard, and where you can, through entire relaxation, gather fresh courage for your public work.

A minister's house in the neighborhood of the church is often very desirable, as it makes him accessible to his people; but in this case he should be careful lest it make him too accessible. When the ladies of the sewing society form the habit of borrowing the minister's china, or of sending to the parsonage for an extra supply of bread, made necessary by the forgetfulness of some sister to bring her portion for their regular church tea, then it is probably time to move one's residence a little farther away.

A minister will do well, when the house is not provided by the church to pay, if necessary, a rent which is too much rather than too little for his purse. Like the doctor, the minister must make an appearance in the world, and he had better, for the sake of his influence, economize in some other direction rather than in house rent.

The minister's home should be characterized by economy and hospitality. The minister on the average salary may think it almost sarcastic when we say that economy be practised in his home. Yet there can be extravagance on five hundred dollars a year as well as on five thousand, and we urge again that the minister under no circumstances run into debt. Bread and milk paid for in ready money is a far better diet than cake and cream which are charged. Tradespeople soon get to estimate a minister by the promptness with which he settles his bills rather than by the eloquence with which he preaches his sermons. The minister who pays promptly, and refuses all special favors in the way of discounts and the like, will rise high in the esteem of those with whom he does business. These people will be his best advertisers, for they meet many in a single business day, and sooner or later they will speak a good word for such a minister to those whom they serve with yardstick or meat-axe.

We strongly advise that you insure your life as soon as possible after settlement. There is nothing like life insurance to force a minister to save such an amount as will provide for his wife and children in case of his death, and protect his own old age if he should be fortunate enough to reach it. Most ministers cannot save in any other way. We regard endowment insurance as especially valuable in the case of the minister. The demands upon him are so great that the minister can, and generally will, spend every penny of his income. But if the premium for insurance has to be paid several times a year, those payments must be met, and in that necessity lies the minister's safety. A good endowment policy in some thoroughly reliable company should be in the possession of every minister before he reaches the age of thirty. This policy should be for as large an amount as can be carried without curtailing too much his wife's allowance for housekeeping, or the fund which is set aside as sacred for beneficence. The earlier the minister insures of course the better, and if he can see his way to it, we urge that the student in the seminary take out at least one policy before he is graduated.

Just because the minister is what he is he must be careful of appearances, and must avoid everything that looks like extravagance in dress and furniture. Good taste as well as expediency will lead him to take this course; for good things are always in the long run the cheapest, and are never showy and loud. Avoid the horsehair sofa, on the one hand, and the plush-covered parlor set on the other, and we have little fear but that you will sail safely between Scylla and Charybdis.

While we urge economy upon a minister, we urge hospitality as well, and the one by no means makes impossible the other. Hospitality is a necessity of life, and should be reckoned by the minister in his estimate of expenses along with his coal and flour.

Have your doors wide open to brother ministers, for those of the right stamp leave a blessing behind them. Beware, however, of the religious tramp, who calls to see you entirely by accident five minutes before your dinner hour. Never allow yourself to be imposed upon by the professional who knocks upon your back door and requests what in his parlance is termed a "hand-out," or by that personage, equally professional, who seeks to force himself to a place at your table for the sake of the loaves and fishes which he scents as he rings your front-door bell.

By showing true hospitality yourself you will encourage your people in this grace also, and the minister who is hearty and eager to entertain will have few parishioners who grumble and make excuse when bed and board is sought from them for the vacation preacher or the visiting missionary. Some ministers invite publicly strangers in the congregation, or any of their own people who may be living away from their own homes, to drop in at the parsonage at some stated hour in the afternoon or evening of Sunday. This is admirable where it does not impose too great labor upon the minister's wife, and where the hospitality offered is extremely simple and in no wise suggests a Sunday reception. It lets people know that you desire to come into close touch with them, and the kindly spirit of such an invitation pervades the whole church and does good even where it is not accepted.

2. From the minister's home it is but a short step

to the family who should be there to make it home indeed.

(1) We speak first of all of the wife. Marriage is most desirable for a minister. If some young man "contemplating" (alack the word!) matrimony desires reasons for this, he will find them abundantly in the very nature of his work. As a preacher he will need to deal with domestic life, and nothing is more amusing to fathers and mothers than to listen to a discourse on the training of children, which is admirable in all points but one, and that one the singleness of the minister. You cannot preach on certain topics until you are married, and matrimony literally increases the minister's range of themes. As a pastor too, you will be ill-fitted for many of your duties until you are married. You will be barred from many a confidence which it is your mission to receive, for people rightly regard the unmarried minister as one limited in experience, and hence in sympathy.

His own constitution demands also that the minister be married. He is human, and is constantly dealing with life in its emotional aspects, and therefore nature and necessity alike tell him eloquently that "it is not good that the man should be alone, I will make him an help meet for him."[1] If the question is asked, "'What is the right time for a minister to marry?" we reply in the words of Doctor McLaren: "Don't get married too soon! It is a woful interruption to study." We advise that the young minister should remain unmarried for at least a year or two after his ordination, in order that he may give himself up wholly to his great work, and prove himself the right man in the right place, before taking upon his shoulders added responsibilities and burdens. Besides, only after such an interval can the minister generally afford to marry. As a rule we fear that ministers practise less common sense than other men in this matter. Their marriage frequently follows a few days after their graduation, and sometimes even before the young man has freed himself from debts incurred in gaining his education. One of the reasons for many a ministerial failure is to be found in this precipitation. The following advice is sound, and if any advice will ever be needed by the average young man in this particular direction, these words should be pondered well: "Neither marry nor trammel yourself with an engagement until after four or five years' experience in the ministry. Indeed, until after such an interval as will enable you reasonably to judge as to the character of work which God's providence intends for you."[1]

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[1] Gen. 2 : 18.

Emboldened by having said so much concerning this matter, we venture, though with becoming timidity, to offer a few counsels concerning the choice of a wife. By all means make this choice yourself! Beware of match-making mammas and equally match-making papas, especially in your own congregation. Do not flatter yourself that it is entirely the charm of your conversation that leads you to receive in the unmarried years of your ministry so many invitations to dinner. Your conversation will be equally charming later; but there will be a notable diminishing of the invitations received for such festivities after you have become a benedict. Be equally on your guard against thinking that every father and mother desires you for a son-in-law, or that every courteous young woman desires to marry you. Go your own way, eat your dinners thankfully, and impute motives to no one. When the right one appears on the horizon, then do your best to gain the prize; but be sure that the hand which raises the mainsail and presses on every yard of canvas is your own, and not another's.

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[1] Bedell, "The Pastor," p. 591.

Not only make this choice yourself, but make it prudently, because you are your own counselor. As a rule it is not well to marry into the congregation of which you are a minister. In case you become engaged to a member of your congregation, it is generally better to move and make a home for your wife among strangers. Speaking of the comparative failure of many of our ministers, and attributing such failures to unsuitable marriages, John Angell James asks and answers this question: "What is the preventive of all this? Celibacy? By no means; but great care, deliberation, caution, and patience in the selection of a wife, united with much and earnest prayer to be guided aright."[1]

Though it seem somewhat cold-blooded to pursue so romantic a subject in so prosaic a spirit, we further counsel that the minister be judicious in the selection of the woman who, next to himself, will make or mar his work. The minister should seek in a wife such qualities as will peculiarly adapt her for residence in a parsonage. Of course, she should be pious, but piety in women is no difficult virtue to find, and she should further be noted for adaptability. Not every good woman is suitable for a minister's wife. A wife should be of the same denomination as her husband, and if she is not, she should soon after marriage enter that fellowship. She should be interested in the work in which he is engaged. This does not mean that she should engage with him in his work. It is certainly preferable for the minister to do his work himself, and his wife can do more good by properly ordering her household, and incidentally the minister, than by aiding him in the composition of his sermons or accompanying him in his pastoral visitations. The minister's wife should never be the minister's unpaid assistant. Her home duties should have the first place, and to them her most urgent attention should be given. If beyond this she has time as a member of the church to engage in church work, well and good; but she belongs first of all to the minister. Dean Stanley on one occasion was dining with Cardinal Manning, to whom the dean was deploring the depleted condition of the Abbey revenues, and the difficulties in the way of raising funds for its extension and restoration. "Ah!" said the cardinal quietly, "you see what you have lost by the Reformation." "But, cardinal," replied the dean, bowing to his wife, the Lady Augusta, who presided at the head of the table, "this is my sufficient consolation." This too has been the consolation of many a minister who has refused to allow his wife to be the slave of his congregation, and has gladly and chivalrously recognized her as queen of his household.

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[1] R. W. Dale's "Life and Letters of J. A. James," p. 162.

The minister's wife should be endowed with that by no means common quality, common sense. How often she will have need of it to supply his own lack in this respect, ministerial experience can alone demonstrate. She should be the minister's best friend, and from her lips he should hear the exact truth in regard to himself so far as she sees that he has grace to bear it. By her alone can needed words be spoken which will not wound. She alone who loves us most can say those things which it is right and wholesome for us to hear. Her presence too, will often stimulate us to do our best, and in times when our soul is cast down within us, her cheerfulness like a medicine will restore and heal us. Blessed is the wife who bears such a part toward her husband. She is the life and light of his home, and as such does infinitely more for the church, as well as for the minister, than by being president of a host of societies or by presiding with dignity at oft-recurring missionary or other meetings.

If the minister's wife has humor, so much the better, and if he has it not, we should almost be inclined to place humor as her first requirement. Nothing else so rubs the points from the rocks over which the minister is bound to scrape, and nothing so quickly pours oil upon troubled waters.

The wife of the minister should be endowed with good health. He will have quite enough to do in the ordinary course of his work without having a woman of feeble body, and hence too often of querulous spirit, to be his life companion and the mother of his children. By all that is holy in the laws of environment and heredity let the minister's choice of a wife fall on broad shoulders and abounding health. The advice of a certain bachelor, writing not long ago to the "Pall Mall Gazette," is excellent on this point. He declares that the morning is the best time for making a character synopsis of a woman, and goes on to say: "Beware of the young woman who complains of being cold in the morning, who looks sickly, who comes down late, who appears to have dressed hastily, who languishes a whole forenoon over a couple of letters to a sister or a schoolfellow. No matter how bright and animated she may appear further on, avoid her."

If the minister's wife possesses even the majority of the qualities here mentioned, she will also by the very fact of that possession know the great virtue of silence. No minister's wife ever did harm by saying too little. Whatever she says goes like wildfire through the congregation, and often disfigures the landscape and singes the minister himself. Wesley seems to have had a wife who was of this kind, and we can hardly condemn him for writing after her departure for reasons which he could not fathom, "*Non eam reliqui; non demisi; non revocabo*"—"I did not desert her; I did not send her away; I will not recall her."[1]

This seems the fitting place to speak a word of caution, to those whom it concerns, as to forming an engagement. Be careful not to excite expectations unless you desire honorably to fulfil the intention which special attention to a young woman suggests. The young minister must not become entangled in complications in his plans for matrimony. A peculiar interest is attached to the minister (as to the officer in the army), which gives him a position only too easily abused. We are reminded here that Spurgeon was accustomed to give sage and sound advice to his students on this subject. It was not always acted upon, however, as the following instance demonstrates: A student was reported as being engaged to three young ladies at the same time. This news reached Mr. Spurgeon, and the young man was called into his private room, where to his consternation he found the three young women. After a warm five minutes, Mr. Spurgeon bade him then and there make his choice, and thus the matter was settled, for the time being, at least.[2] Philip Henry, the father of the famous commentator, sought the hand of the daughter of a somewhat prominent family, and was met by the objection on her father's part that though he seemed an excellent preacher, the family were ignorant whence the young man came: "True," replied the daughter, "but I know where he is going, and I want to go along with him." "Please God and please yourselves," he was accustomed to say in after years when his own children asked his consent to their marriage. After the wedding ceremony he saluted them with a fatherly kiss, and the words, "Other people wish you much happiness, but I wish you much holiness. If you have that you are certain to be happy." A happy marriage is likely to result from an engagement that is entered into in a manly and honorable spirit and as the result of much circumspection.

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[1] "Heart of John Wesley's Journal," p. 363.

[2] "Personal Reminiscences," by W. Williams, p. 149.

An engagement to marry should be held as sacred in its way as the marriage tie itself. Let it be known in your congregation when you are engaged and have no foolish secrets. Marriage and all that pertains to it should be lifted out of a frivolous atmosphere, and especially the marriage of a minister.

Avoid, if possible, a protracted engagement. Too frequently theological students are engaged before they enter the seminary, and during their entire course the distractions of an engagement and the duties it involves, interfere more or less with their studies. It is to be remembered that generally the girl a man would marry at twenty is not the girl he would choose a few years later. When the young minister has reached the point where marriage is proper and right, it is well that the preliminary period be as brief as possible. A long engagement is apt to distract his mind, divert his affections, and often break up the continuity of his work.

The subject of the minister's wife is an attractive one, which we leave with regret. The peace and prosperity of our congregation depend as much upon the mistress of the manse as upon the master of it, and we believe that of all the good influences that are abroad in the world about us, no second place should be given to the minister's wife. After speaking of a love experience of the "solemn and learned" Cotton Mather, one of his biographers adds:

> Many another Puritan parson has left record of his wooings that are warm to read. And well did the parsons' wives deserve their ardent wooings and their tender love letters. Hard as was the minister's life, over-filled as was his time, highly taxed as were his resources, all these hardships were felt in double proportion by the minister's wife. The old Hebrew standard of praise quoted by Cotton Mather, "A woman worthy to be the wife of a priest," was keenly epigrammatic; and ample proof of the wise insight of the standard of comparison may be found in the lives of "the pious, prudent, and prayerful" wives of New England ministers. What wonder that their praises were sung in many loving though halting threnodies, in long-winded but tender eulogies, in labored anagrams, in quaintly-spelled epitaphs? For the ministers' wives were the saints of the Puritan calendar.[1]

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[1] "The Sabbath in Puritan New England," by Alice Moss Earl, p. 291.

We think the more of those old Puritans because they, and their people with them, thought so much of their wives, and we turn away from the threnodies, eulogies, anagrams, and epitaphs in which they sung her praises, exclaiming, "So say we all of us!" Though the subject is as worthy to-day as ever, we fear we do not always say it so well.

(2) Having spoken somewhat at length of the minister's wife, we mention now more briefly some observations concerning his children. Only a few words are needed, because if the wife and mother is the right kind of woman, the children will generally require little attention from any one else. The minister's children should be an example to the flock, and this, we believe, as a rule they are. We cannot too emphatically deny the popular notion that the children of ministers, especially the sons, are worse than other children. History and experience strongly assert the contrary. The children of ministers, in far greater proportion than the children of men of other professions, become famous men and women.

The names of only a few of the more famous ministers' sons can be given here: Joseph Addison, S. T. Coleridge, William Cowper, Ben Johnson, Oliver Goldsmith, Alfred Tennyson, James Russell Lowell, Oliver Wendell Holmes, Sir Joshua Reynolds, Christopher Wren, Matthew Arnold, William Hazlitt, Gotthold Ephraim Lessing, George Bancroft, J. A. Froude, Francis Parkman, Ralph Waldo Emerson, Henry Clay, Edward Everett, Charles

Kingsley, Mark Pattison, Donald G. Mitchell, William Stead, F. B. Morse, Cyrus W. Field, Chester A. Arthur, Levi P. Morton, Grover Cleveland.

It needs no formal census to make evident the fact that a large proportion of the men in the ranks of the ministry had ministers for their fathers, and received from them the impulse which decided their life-work. At once there occur to us such honored names as Henry Ward Beecher, Jonathan Edwards, F. W. Farrar, A. P. Stanley, Robert Hall, Norman Macleod, Adolphe Monod, C. H. Spurgeon, R. S. Storrs, Lyman Abbott, H. J. Van Dyke, Marcus Dods.

" Live with your children " is the motto of Frœbel, which needs to be deeply written in the heart of the busy minister. Because he is a father, he must find time for his family.

III. The Minister in Society. This much-abused word needs to be cleared of any odium which may be attached to it. The contempt for fashionable people, which is often well deserved, does not apply to high-bred people, who may be a very different class.

1. A word as to calls. Let such visits be brief; they need not last more than fifteen minutes. It is best to make calls in the afternoon, and then always between the hours of four and six. If, however, the call is planned for the evening, never arrive at the house before eight o'clock. Beware of overvisiting, for it is better that the minister should cut aloof from society altogether than be overmuch

in it. The visiting card should be neat and plain, and your title is far better omitted. Cards on which the minister's name is engraved in facsimile of his handwriting should, of course, never be used; neither is it best to use for this purpose the usual business card which contains the name of the church, and which is suitable for a pastoral call. A card with the name upon it, and if desired, the place of residence in one corner, is all that is necessary. The card had better be engraved, and the initial expense of a plate is but little when it is remembered that it should last a lifetime.

At many homes which the minister enters as a guest he will be invited to play cards or billiards. While there is no harm in such games in and of themselves, yet their associations are such that we advise him to abstain from them; though he had better equally avoid any condemnation of such practices, for he would only earn for himself the disfavor of the company, and do good to no one.

Visit your brother ministers and be careful to call on all new-comers among them, no matter what their denomination. Gentlemanlike feeling is at no time more strongly shown, or more graciously appreciated, than in the call of welcome made soon after some minister comes to another church in your town or city. Here is an opportunity for the application of the Golden Rule, a rule which is indeed all that a minister or any other man really needs, to enable him properly to conduct himself in social relationships.

2. It is not entirely true that a man makes no friends, only acquaintances, after thirty. While not neglecting those of your own denomination, it is pleasant to have intimate friends among those who are not enrolled in the ranks of your own particular regiment. Among them the minister can be more free and unguarded than among his own people. It is wise too, that he should choose as broad a pasture as possible to browse in, for narrow limits make poor milk and scanty butter.

Be very careful in your relations with women. We wish no return of the spirit which led at one time to the women being separated from the men in our churches; and neither do we commend that abstract feeling with which priests of the Roman Catholic Church are taught to regard them.[1] The Protestant minister of to-day needs to beware of any approach to familiarity in tone or sentiment. Speak always of women in the respectful tone of the New Testament. Remember the warnings of so many ministers who have fallen, and be very careful. In a case of many years ago, where a minister had been guilty of grave indiscretion, a council was called to abate the scandal. The practical wisdom of its moderator was shown, after the council had retired and the prayer for divine guidance had been offered, when he said: " Brethren, before we enter upon a discussion of this case, I desire to make one remark. In this world there are two kinds of fools. One kind are devilish fools; the other natural fools. My judgment clearly is that this brother belongs to the latter class."[1] It is quite true that a man does not need to be wicked in order to be indiscreet, yet to be any kind of fool whatsoever hinders the progress of the Christian church and sometimes creates odors which all the perfumes of Araby will scarce sweeten. We are at first at a loss to understand why John Bunyan, in his "Pilgrim's Progress," describes his hero as leaving behind him his wife, when he started on his journey to the Celestial City. But later the mystery is cleared when we read concerning the hero of the Bedford jail, that he "admired the wisdom of God in making him shy of the sisterhood," and openly boasted that "it was a rare thing for him to carry it pleasant toward a woman." "The common salutation of women," said he, "I abhor. Their company alone I cannot away with."[2] While the minister must not be a misogynist, yet "forced by his position into constant association of a confidential sort with both sexes, he needs to exercise an unceasing vigilance against indiscretion. . . He is to parry a foolish admiration, that offers some delicate attention, with a polite indifference, that his own integrity be not compromised. He is to refuse private interviews except in such accessible places as parlors and drawing-rooms, and in visiting the sick he is not to lay aside his circumspection. Gallantry or playing the beau at once exposes the preacher to the rude but righteous shafts of public criticism, while it may lead his own heart and life into lamentable snares."[1]

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[1] Renan's " Recollections of My Youth," p. 95.

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[1] Baldwin's "Forty-one Years' Pastorate," p. 233.

[2] Charles Stanford's "Doddridge," pp. , 31.

3. As to social occasions, let the minister be neither the recluse nor the man of the world. "An artist ought to be fit for society and to keep out of it,"[2] has in it much good counsel. We believe that the fit place for a man is the place for which he is fitted, yet "there is as much vulgarity in thinking too much of social advantages as in affecting to despise them."[3] Do not be seen much at parties, and receptions and teas, and when you do attend them, it is generally better to remain but a short time. While you must beware of acquiring the reputation of a man of the world, a diner-out, and a brilliant conversationalist, yet cultivate most carefully the art of conversation. A large part of this art is acquired when one learns to talk of things rather than persons. Through conversation, most that is profitable in society will be attained, and acquiring the wheat, you can well afford to let the chaff go. At all social functions be constantly on your guard as to what you say. This quotation from the Talmud is pat here: "Thy friend has a friend, and thy friend's friend has a friend; be discreet."

In all your social relations, however much you may forget that you are a minister, never forget that you are a Christian. Let it be said of you as was said of another, that religion was "the climate of all his mind."[1] Although religion may not be formally introduced, let it be ever kept in view in your intercourse with your fellows in the various social circles which from time to time you may enter.

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[1] Crosby, "The Christian Preacher," p. 114.

[2] Ruskin. [3] Jowett.

4. So much of a minister's time will be taken up with correspondence that a few words are in order concerning it. Learn how to write a letter, and learn this not from "The Complete Letter Writer," or similar publications, but from the letters which you yourself receive from people of culture and refinement. Never write on ruled paper, and never use office stationery in your social correspondence. One of the chief indications of a good letter-writer is to be found in the way he begins and concludes. You do not need to be on terms of intimacy in order to allow you to address them as "My dear Mr. Jones," or "My dear Miss Smith." It is never proper to write "sir" or "madam" except in business communications. We advise also that, save in instances where you are writing to some fellow-minister or intimate friend in your own church, the word "brother" be never used. It is too good a word to spoil. In signing your letter, of course you will always use your Christian and surname only, together with such initial between as you may be encumbered with. Do not suffer your wife either to sign herself Mrs. —— unless in public notices or the like which require it. "I want you to be an elegant letter-writer," that

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[1] Goodell's "Life," p. 180.

prince of good English, Austin Phelps, once wrote: "It is one of the accomplishments which mark a gentleman. Another gentlemanly rule in writing letters is never to use contractions. Write every word in full. Contractions belong to ignorant or half-educated people."[1] Be careful as to what you write in a letter, for while spoken words are often erased by the air in which they are uttered, there is a lasting quality in black and white which carries what we say for a long time and sometimes to long distances. It would be a good thing if every one who ever puts pen to paper could say what John Ruskin said, in writing to his friend James Smetham: "I never wrote a private letter to any human being which I would not let a bill-sticker chalk up six feet high on Hyde Park wall, and stand myself in Piccadilly and say, 'I said it.'"

Reply to all letters by return of mail when it is possible, and be as businesslike in your habits of correspondence as you seek to be in other branches of pastoral work. Always enclose a stamp when a request is made and an answer expected. But it is not always your duty to reply when a stamp is sent in a letter where silence is best. It is absurd to think that a two-cent stamp or a one-cent postal card demands the answer to some question or the volunteering of some information, which the letter containing it desires. Sometimes two cents is entirely too cheap. What to do with such unused stamps and cards is a problem we shall not attempt to solve. The waste-basket is always ready, and it does not cost anything to deposit them there, or if some scruple prevents this waste, they may perhaps be used without any great strain on any vital ethical principle. With these cautions, by no means unimportant concerning the stamp, we close this chapter on the minister in his social relations. We have endeavored to speak of the minister as a gentleman, the minister and his home, and the minister in society. The things here set forth cannot well be taught, but we hope some hints may have been given which will aid the minister in these varied relationships, to be true to his calling and an example to the flock.

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[1] "Life," by Elizabeth Stuart Phelps, p. 244.

THE MINISTER AS COUNSELOR

SUMMARY

QUESTIONS DIFFICULT OF SOLUTION WHICH THE MINISTER IN HIS ORDINARY WORK WILL BE CALLED ON TO ANSWER.

I. QUESTIONS OF CASUISTRY.
II. QUESTIONS OF EXPEDIENCY.
III. QUESTIONS OF DOCTRINE.
IV. QUESTIONS AS TO THE CHURCH.
V. QUESTIONS OF RELATIVE DUTIES.
VI. QUESTIONS AS TO PERSONAL MATTERS.

CONCLUSION:

1. The spirit which the minister should show.
2. The principles by which he should be guided.

XXI

THE MINISTER AS COUNSELOR

THE minister in his ordinary work will encounter many questions difficult of solution. In some cases he will do wisely to leave them unsolved, while in other cases it may seem best to meet them. In the following chapter such questions are classified and considered. The list is of course by no means exhaustive, our purpose being only to indicate the line of action which may often best be pursued.

I. We mention first Questions of Casuistry. These are cases of conscience, delicate questions in religion and ethics, in which two courses may be taken, neither of them clearly the better. "Questions of casuistry often arise as to right and wrong. It can never, of course, be right to do wrong; but the question is, and it is sometimes a hard one to answer—what is right? Strategy in war is often untruthful. It may be your only means of self-defense. Is it right? Robbers assail your house; you hide your wife and daughters from them; they demand from you where they are; you mislead the robbers, and your people escape. Did you sin? Had the robbers a right to the truth from you? Or take an actual case: "Doctor A—— took his Bible with him into Rome. When the baggage was examined the Bible was detected. 'Oh, it's a dictionary!' said the courier. Doctor A—— did not speak. He thereby connived. He kept his Bible; but did he sin?"[1] Such questions are more than interesting puzzles, for, like the rent collector, they have a way of appearing and demanding satisfaction at times when it is most inconvenient to comply with their requests. As we read the history of the Old Testament we find many instances in which such questions are involved. Was it right for Rahab to tell the lies she did concerning the men whom she had hidden, or would the better course have been to deliver the spies into the hands of the king of Jericho? We all of us have probably recognized a discordant note in the otherwise beautiful story of Naaman in his request of Elisha that he should be allowed to bow down in the house of Rimmon. Yet not to do so meant disgrace or death at the hands of his royal master; but joining thus in worship with the king was mockery or, even worse, hypocrisy.

In the seventeenth century there prevailed a strain of preaching of what was called casuistical doctrine. The divines of that day delighted to display their acuteness and ingenuity in the solution of peculiar cases of conscience. While we hope for no return of such a custom, yet it had its virtues as well as its defects. Casuistry may well be studied by the minister of to-day as an aid in disentangling the various snarls into which human nature has a way of twisting, and out of which it is part of the minister's task to help human nature to come. The Roman Catholic Church is a past master in the art of casuistry. Books on the subject by her writers are most voluminous, and her priests are taught casuistry as well as theology and church history in her seminaries Too often an evil odor has adhered, and with reason, to this word casuistry. But rightly considered, casuistry is no juggling with truth, but rather an earnest endeavor to settle on the merits of each separate question, which of two courses is the less evil.

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[1] "Princetoniana," p. 216.

We take as an illustration a case common probably in the experience of every minister. A person already baptized comes under the conviction that he was not really converted at the time of his first baptism. In case it is quite clear that he was not converted then, and that he is converted now, and further, that he does not attach any saving virtue to baptism, it may be allowable to baptize him; but it is very doubtful if it is necessary

Or take another case, which in some phase or other is likely to come sooner or later to the minister for settlement. A defaulter becomes a Christian. There can be no doubt as to his duty to make complete restitution. He must certainly repay the money that he took; but is it his duty to do so, with interest? If interest should be paid in addition, shall it be compound interest? Is it his duty to tell the party wronged of the injury done to him, if he has not discovered it? We advise that the best way is to make a clean breast of the whole matter; if he cannot pay, to bear the consequences; if he can, to pay, with interest; but the uncertainty of investments would justify him in giving simple interest alone. There seems to be no need for him to tell the injured person more than is necessary for ends of restitution and of justice to others.

Take still another instance, still more frequent in a minister's experience. A person seems to be mortally sick. Is it the duty of the minister to tell him so? The physician must, of course, be consulted first. If there is a chance of recovery, which will be injured by telling him that his condition is very serious, wait for further developments. The condition of mind of the patient must be considered. If he is a Christian, there is often little need to apprise him of his danger, at least at once. But if the sick one is unprepared, he certainly should be warned faithfully.

II. Questions of Expediency cannot always be distinguished from Questions of Casuistry, so close is the relation. This is a sphere where the minister will find many a problem with which to grapple, many a source of vexation of spirit, and at the same time many an opportunity to be true to principle and to the teachings of his Master. These questions begin to appear in the Christian church as soon as Christian ethics begin to be applied to the conduct of life. The illustration which at once occurs to us all as we take up questions of expediency is that so fully discussed by Paul in the fourteenth chapter of Romans. In the market-places was exposed for sale the flesh of animals which had previously been offered in sacrifice. Might a Christian buy and eat? Paul's answer to all who were troubled concerning this matter and who regarded it in different lights was, be true to principle. He confronts in this chapter four classes of persons. First, he who is persuaded that there is nothing unclean in itself (verse 14), with this class Paul numbers himself; second, he who esteemeth such meat to be unclean (verse 14); third, he who is not sure (verse 23); fourth, he who is scandalized at the brother who regards the eating of such meat as not sinful (verse 15).

To aid in the settlement of this question we gather together the four principles in the light of which Paul cautions his brethren to walk.[1] First, there are things which are lawful, but not expedient; secondly, no man liveth unto himself, we are members one of another; thirdly, yet we must not be in servile bondage to the weaker brother; fourthly, there must be mutual respect and honor—"Let not him that eateth despise him that eateth not, and let not him which eateth not, judge him that eateth." These principles hold as true to-day as when they were first laid down. While the question of meats has vanished with the smoke of the sacrifices, these principles will be found applicable in many another question of expediency.

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[1] 1 Cor. 6; 12; Rom. 15: 1, 2; Rom. 14: 5; Rom. 14: 3.

Among such questions we mention those which relate to temperance. A converted man should be temperate, for if he is not, it is not his habit of temperance which is chiefly in danger, but his spiritual condition. While total abstinence is nowhere taught in the New Testament, he may judge it expedient to abstain altogether from intoxicants for the following reasons: he cannot say that he is safe himself; by not abstaining he may influence others injuriously; his non-abstinence encourages the manufacture and sale of intoxicants. Professor Drummond in the last years of his life said: " I have to banish wine from my table—I hate to do it, but I hear the clanking of the chains of those who have been led captive by it. I try to help them in this poor, rough way. You call the total abstainer a miserable fellow, but it is the men of the world who have made him the miserable fellow, not religion." To this position, so far as the liquor question is concerned, many another noble man besides Professor Drummond has found himself forced. It is well that the Christian minister, in considering questions similar to this, be careful to observe the law of proportion. To be out of proportion is to be ill balanced. Remember that some matters are relatively of secondary importance, and be not like that tribe in India that regards murder and adultery as more pardonable offenses than the smoking of tobacco.

Another vexed question relates to Sunday traveling. There is danger that the European Sunday will be transplanted to American soil. The Sabbath question is now under discussion as perhaps never before, as the tides of immigration begin to make themselves felt in every quarter of our land. Militant commercialism and the crowded life of our big cities have also been large factors in breaking down Sunday observance. The ethics of Sunday seems to demand a day of cessation from work once in seven; but in order that most men shall rest, some men must labor. The trolley lines are largely supported by Christian people on their way to and from church, and such transportation has solved in a measure the problem of the downtown parish. In some cases riding upon the street cars seems to be a necessity. Sunday traveling in the trains has far less to be said in its favor, and yet it is a similar question. Each man must answer this question for himself, but the answer for the Christian minister as he applies the principles of Paul is this: Sunday traveling may be lawful, but it is never expedient. While a minister may be in favor of opening museums, picture galleries, and libraries on Sunday, he had better not be prominent in such movements. He needs to beware of all tendencies which make for the secularization of Sunday, as he cannot tell to what they will lead. His main duty is to preach religion, and if he does that faithfully, he will generally render a better service than by being the prime mover in matters which are at least open to a wide difference of opinion.

Dodge them as he may, the minister sooner or later will have to consider the many questions of expediency which range themselves under the general question regarding amusements. So-called amusements may be divided into: first, those which are objectionable and about which there can be no question at all; and second, those which are described by the word indifferent, such as dancing, card-playing and theater-going. These last all belong to the same class and may be considered together. They are none of them intrinsically wrong, and are undoubtedly sources of recreation and relaxation; but on the other hand, they are often indulged in to excess, and far more people engage in them too much than engage in them too little. Further, they are not on the whole ennobling in their associations. Take, for instance, the matter of the theater. One of the leading dramatic critics of the English press, in a remarkable interview, declares that he has received no good from his thirty-seven years of playgoing; that it is nearly impossible for an actress to retain her purity; and that the whole tendency of the stage is to disorder the finer sensibilities and to substitute hollowness for sincerity.[1] No doubt the stage might be as great an influence for good as literature, or might stand for righteousness close beside the church itself, from which in a measure it sprang. But it is not such an influence, and neither has it been, for in common with the other amusements here mentioned its history in the past is not such as to commend it.

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[1] Mr. Clement Scott.

Moreover, these indifferent amusements lead to things actually bad, and such stepping-stones are to be avoided rather than to be ascended. There are undoubtedly a few people in our churches who do all these things and yet retain an active and self-sacrificing interest in the church. But on the whole such pursuits are not largely followed by those who are filled with the spirit of Christ. Pastoral experience everywhere proves that people who are fond of card-playing are not generally greatly concerned for the conversion of the world. Ministers learn to expect that when these things are engaged in by the young convert it will not be long before his seat in the prayer-meeting is infrequently occupied, and in time is vacant altogether. A craving for amusement on the part of a professed follower of Christ often argues a low state of spirituality. There is force, as ministers of all denominations will sorrowfully confess, in the answer given by the venerable Daniel Witt, of Virginia, to a young person who had asked him if there was any harm in dancing. The gentle and tender old man replied thoughtfully: "Just how much harm there may be in dancing I cannot say, but of this much I am sure, I have been a Baptist preacher for over forty years, and I have never yet seen a dancing Baptist that was of any account as a church-member."

To ask the question, "Is there any harm in it?" is a sign of feeble and wavering faith. The piety which is true and strong asks rather, "Is there any good in it?" The minister should never scold concerning these matters, although he will have need to refer to them plainly and face them squarely. Do what you can to raise the level of spirituality, which is low enough in any case. "The expulsive power of a new affection" is most beneficial in dealing with all questions of indifferent amusements. Such matters will not greatly trouble the church-member who is busy in obeying the highest ideals and in seizing the grandest opportunities. "It is a travesty of religion to say that it is wrong to go to the theater, wrong to go to the dance. The Bible does not say it is wrong; the Bible says it is a loss. It's a loss for you, a man who might be living in the eternal, to be spending your life down there in the gutter."[1] These words answer many of the difficulties which this whole subject suggests.

We have already referred to church fairs and similar entertainments; but they need at least a passing mention as we consider the more prominent questions of expediency. These are lawful if lawfully carried on without gambling or objectionable features; *but*—and we emphasize the but—they are not expedient. They are apt to lower the spiritual tone of the church, give the world occasion to sneer, prove a stumbling-block to many an earnest Christian life, and establish the low principle that for all money paid for benevolence there must be an equivalent.

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[1] Professor Drummond.

III. Questions of Doctrine are still another class of questions which the minister as counselor will often find himself called on to answer. There are many questions in theology which need not be settled; they are interesting as matters of speculation, but not as essentials to salvation. The minister will refuse to be drawn into them except in such cases as he finds some truly earnest Christian in real danger of being quagmired. We should be warned by the teaching of the past and remember that the controversies of the Jews, the fathers, and the schoolmen, are now generally accounted vain, and even trivial. They seemed of much import at the time, but after the hot blood had cooled, they were found not to be mountains, and often not even mole-hills. Tempests in teapots are interesting to the spectator only, and even to him the vision may scarcely be pleasant, for often the teapot boils over. Remembering, therefore, what history has to teach us concerning such questions, we should acknowledge also that "now we know in part." The minister has advanced a long way who is not afraid of saying, "I do not know." We should distinguish also between what Scripture says and what we say that it says. It is difficult, even for the best of men, to interpret the ideas of Paul, and the other New Testament writers, into their modern equivalents. Scripture sometimes speaks in words and tones that sound different to different ears, and it is well not to be too hasty in taking unto ourselves the papal perquisite of infallibility. We should respect too the silence of Scripture. If we proclaim the few things which the Bible says, and says so often, we shall have little time or interest in those things concerning which it says nothing. "I do not care if there are sixteen Isaiahs or sixty-four Isaiahs; I do not care about the date of St. John, but I do know that sin is the great fact of life, and that Christ, the Son of God, came to put away sin."[1] There are many insoluble puzzles which it is popularly thought the Bible alone refuses to admit. In this delusion the minister will have no part. Though at times he may wonder at the mystery, we are quite sure that he will never be able to speak other than great words of silence concerning such questions as, The Mode of Creation, The Method of the Fall, The Origin of Evil, The Unrevealed Antecedents to Redemption, The Precise Action of the Holy Spirit in Regeneration, The Philosophy of the Plan of Salvation, The Unpardonable Sin, and The Exact Nature of Future Punishment. Concerning all these questions the Bible tells us but little, and we must draw the conclusion that it is well that we should not know more. In regard to the last question mentioned, we trust that every minister who reads these pages will never know.

IV. There are Some Questions as to the Church, on which the minister may need to give his counsel. It is not uncommon for the minister to find an applicant for church-fellowship who is in doubt as to such matters as The Communion Question, The Doctrine of Future Punishment, The Amusements in Which he May Indulge. Before he admits such a person to the membership, the minister should assure himself that he will not disturb the peace of the church by unprofitable discussion. We believe thoroughly in salvation outside of the visible church so far as cranks are concerned. If the person who applies for membership takes the word of God as his supreme authority, and if he is spiritually minded, the minister will make little mistake in admitting him, however much he has yet to learn, or unlearn, in the tabulated articles of faith of the particular church he seeks to enter.

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[1] Canon Knox Little.

The wine question at the communion service is still in some quarters an important one. Be careful never to divide a church on this question. On the whole, those who do not hold that a non-intoxicant is necessary had better yield. Their doing so will be more Christian than compelling the other party to adopt their method. Let the question be answered by all asking themselves, What would Christ probably have done if here to-day?

Here is another case which, because of its sad frequency, will appeal strongly to the Christian minister for a right answer. A member of the church has a predisposition to intemperance. Against this he struggles valiantly; he generally conquers, but sometimes falls. Shall he be excluded? To exclude him would probably be to hand him over to ruin. The church is a hospital for the sick as well as a home for the healed. Retain such a one as long as possible; follow him, strengthen him, and deal with him very faithfully and tenderly. But be assured that he is a humble, penitent, sincere Christian man. There are cases where the victim is no more responsible for drunkenness than for epilepsy, and to turn a man out of the church because of the periodic appearance of what in him is really a disease would be cruel as well as absurd. Remember that our Lord never dealt hardly with any one who was a sinner through the passions of the flesh. His whip of cords was applied to the backs of the outwardly religious but inwardly covetous.

V. Questions of Relative Duties will come to the minister for solution. The Christian is in the world; he is not to be of it, but neither is he to be out of it. Experiments in retiring from the world's life have all been failures. It is the manifest duty of the Christian to remain in the world, to live and to work, though in so doing he will be exposed to difficulty. He will often not know just what to do in his daily life. With the questions which arise from such perplexity he will come at times to the minister.

What are my duties to society? This question may come from some one fitted to influence and to shine in society. The answer is: stay where you are. Do what you can to purify and lift up social life. Generally speaking, such a one can do more good by remaining in society than by living in the slums or by sailing across the seas for service. To stay where you are is often the most unromantic, difficult task that a Christian of social position is called on to perform. But because it is unromantic and difficult, there are to be found the greatest rewards for the one who will there live and love. Be warned of the power of society to draw you in and down, and stand firm by Christ's help, and lift it out and up.

Some people are greatly troubled as to whether it is right to be a member of the Free Masons, the Odd Fellows, or of any secret society. Why not? Certainly we should not unite with any organization whose transactions are immoral, nor should we join any society if the tendency is to put the society in the place of the church, and to make a religion of membership in it. But if such is not the tendency, we do not believe that the secrecy that surrounds any such organization will be found too weighty for the ordinary man to bear, or two awe-inspiring for the ordinary constitution to endure.

A question which often applies more directly to the minister than to any other member of his church is, What is my duty as to trades unions? The minister will do well to study the subject, for if capital has a right to organize, labor has an equal right. He must also bear in mind that as there are good and bad individuals, and good and bad trusts, so there are good and bad trades unions. The union of almost every trade has a distinct character of its own, and the minister must know something of the separate trades unions to know anything concerning trades unions as a whole. The labor question to-day is akin to the slavery question of the past century, so far as need of careful study and discrimination is concerned. Precipitate action only hinders reform. There is a necessity to work—to work on the best terms fairly obtainable is right; combination to procure these terms is plainly necessary; but intimidation is not right, and "if seventy men in any community say they won't work in a certain way, and the seventy-first man sha'n't work at all if not with them, the public will stand by the seventy-first man every time."[1] Anything which threatens the rights of others, which tends to lower the quality of the work which is done, and which takes away a man's personal liberty, is an enemy against which Christian manhood must ever oppose itself. But combination which seeks to secure the rights due a working man as well as a merchant prince, and which seeks to raise the quality of labor and preserve personal independence, is a force with which the Christian minister should be in sympathy, and of which he should himself form a part.

VI. Of questions which relate to Personal Matters, the wise minister needs no special caution to the effect that he is not a confessor. He should discourage all confidences which would be personal between himself and the person making them. Such matters had better be left to God and the individual conscience unless advice seems essential. Such times may, however, come; and while he should never court them, he should be prepared for such confidences. An eminent physician once said: "There are no diseases; there are only patients"; by which he meant that each case must be dealt with separately, in accordance with the constitution of the individual, and that the application of the remedy largely depends upon the previous habits of the patient. So it is also spiritually. Cases of conscience or perplexity which come up for decision in the complex duties of life must be referred, so far as possible, to the individual alone. The differences of taste and temperament make the danger line for one the safety line for another, and the particular line of action to be pursued in each given case must be left largely to the wise judgment of the minister whose counsel is sought.

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[1] Dr. Newman Smyth.

Among such cases we mention only two, which, however, are extremely common. The first class relates to morbid conditions of mind. The powerful influence of the body over the mind is patent to all who have ever slept in a badly ventilated room or eaten a hurried meal. Often the chief trouble with morbid cases is really physical rather than mental. We recall the case of a young man who, according to his own account, had suffered shipwreck in his faith. Filled with doubts which he could not answer, he brought his load of sorrows to his minister. A little questioning brought forth the fact that he was retiring late and rising at four o'clock in the morning, and to add to this, was taking only a hurried luncheon, snatching the necessary five minutes from his work at noon. The advice given was that he should get at least eight hours' sleep and take an hour off in the middle of the day. This prescription being faithfully followed for two weeks resulted in the dissolving of all his doubts and his reestablishment in a firm and happy faith. Be prepared, therefore, to treat gently and wisely cases where physical ailments have affected the mind. Humor rather than irritate, never dispute or contradict, and seek in every possible way to turn the mind away from itself.

The minister who has the confidence of his people and is known to be wise in counsel, and who never reveals confidences even to his wife, will often be appealed to in the settlement of family differences. The quarrels between husband and wife are unfortunately by no means unknown even among members of a Christian congregation. Refuse to have anything to do with *ex-parte* statements. Let them settle their own disputes, if possible; but if this has been tried many times with no good result, then let them meet the pastor and let him hear both sides of the question from the principals involved. We advise that generally some friendly deacon be present at such a conference. Prayer will do more than anything else at such times to smooth the troubled waters, and to make possible a continuation of the voyage of life with tolerable prosperity.

In this connection we need to refer to the question of divorce. This evil has to-day reached such a point that it is necessary for ministers to take a position concerning it, which might be unnecessary in other times. Of course he must not remarry persons who have been divorced for any other reason than that mentioned in Scripture. This is a rule to which we advise no exceptions. The minister should insist on seeing the divorce papers before performing the marriage ceremony. Thus he makes sure that the cause is that sanctioned by Christ and that the person applying to him is the innocent party. But in some of our States conditions are so bad that many ministers have been forced to take the extreme position that they will not marry persons divorced for any cause whatever. This has been made necessary, for one reason, by the fact that people who seek divorce generally do not hesitate at falsehood, and as it is impossible for a busy minister to take the time necessary to verify their statements, he washes his hands of the whole matter. Moreover, extreme positions are sometimes necessary as a protest that may become a check of the evil. By such a course let the innocent suffer with the guilty; but a great evil can be rebuked only by some such radical measure in which a certain amount of injustice is inevitable. The fact that divorced persons prefer a minister of the gospel to a justice of the peace, gives the minister a power which he should exercise too severely rather than too leniently in this day when the looseness of the marriage relation threatens so seriously the foundations of the home.

We have in this chapter endeavored to mention characteristic cases which will serve to illustrate the various questions of Casuistry, Expediency, Doctrine, Church Relation, Relative Duties, and Personal Matters, which are sure to be met by the minister in his capacity as counselor. In conclusion, we give two notes for the minister's further guidance:

1. As to the spirit which the minister should show. This should be (1) Humane. Be more anxious for the questioner than for his question. Read the Bible and Shakespeare for a knowledge of human nature, to supplement that which comes to you by daily contact with it. Remember too, that you yourself are human and considering "thyself lest thou also be tempted," you will be better able to bear "another's burdens, and so fulfil the law of Christ."[1] (2) Be modest. We recommend the maxim which Fontenelle in his old age gave as his secret for having many friends and no enemies: "Everything is possible; everybody may be right." (3) Be conciliatory. Human nature is imperfect at its best. The world (and the church too) has in it many unreasonable ("unworkable") men. Therefore be frank and hopeful in dealing with all difficult cases and be careful not to exaggerate differences or difficulties. (4) Be frank above all things. To give the impression that any point must not be examined is to arouse suspicion as to its truth. Doctor Arnold, of Rugby, had no fear in facing and

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[1] Gal. 6 : 1, 2.

considering any question which came before him. His perfect frankness and fairness gave him a power which, through his boys, he came in time to wield over the men of England. That same power of frankness is needed as much as ever to-day, and by no man can it be wielded with greater effect and success than by the minister of Christ.

2. We close by setting forth certain principles by which the minister must be guided in answering all difficult questions.

(1) Seek rather to furnish a principle than lay down a rule. The Sermon on the Mount is a divine illustration and commendation of the worth of this counsel. What Doctor Bartol said of Horace Bushnell is to be remembered here: "The preacher seemed a real divine and diviner, applying great principles to actual things with matchless sagacity."[1] (2) Respect the right of private judgment. Be careful not to oppose your own opinion too strenuously to the opinion of those seeking your advice. Remember that the right road may not be your road, as it may also not be the road sought by those who counsel with you. Try together to find the footpath of peace. (3) Never assume responsibility for more than counseling. Let the questioner have conscience quickened, not stifled, and the sense of personal responsibility increased rather than diminished. It is far easier to lay down such principles as these than to have the wisdom rightly to apply them to each individual case. We can give

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[1] "Life," p. 185.

to another only those counsels which have proved their worth in the varied experiences that have been ours. As we think of the minister who will bravely attempt to breast the waves which must be surmounted in crossing the difficult water which this phase of his life suggests, we recognize his need of that higher wisdom ever heard by God's prophets in the still, small voice. We close this chapter with a silent prayer to God for the minister as counselor.

THE MINISTER AS CITIZEN

SUMMARY

INTRODUCTION.
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  2. Make yourself necessary to its life
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II. THE MORAL LIFE OF THE COMMUNITY. Various movements for reformation and morality.

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XXII

THE MINISTER AS CITIZEN

1. EVERY minister should take a lively interest in the community in which he lives. There is truth and force in the remark attributed to Doctor Storrs, that "a man who preaches only in a pulpit ought never to enter a pulpit." In order to do this recognize the obligations of citizenship, which rest as heavily upon you as upon any other man; by reason of the position which you occupy an exceptional opportunity is yours for discharging such obligations manfully and effectively. The fact that you are a minister of religion only adds fresh emphasis to these obligations. The neglect of such citizen duties has weakened ministerial influence. Remember that your concern is with the now and the here as well as with heaven and the hereafter. James Russell Lowell puts the case none too strongly when he says:

> The clergyman chooses to walk off to the extreme edge of the world, and to throw such seed as he has clear over into that darkness which he calls the next life. As if *next* did not mean *nearest*, and as if any life were nearer than that immediately present one, which boils and eddies all around him, at the caucus, the ratification meeting, and the polls! Who taught him to prepare men for eternity

as for some future era of which the present forms no part? The furrow which Time is even now turning runs through the everlasting, and in that must he plant or nowhere.[1]

2. In no way can you better prove your interest in the community than by making yourself necessary to its life. Every philanthropic and patriotic movement should, and often does, have a minister at or near its head. Try to be that minister, so far as you are able. For this purpose study to acquire ease and readiness in platform speaking. First know what you are talking about and then talk it with might and main, no matter how short the notice. Never be afraid to show your interest in the welfare of the community outside your own church. Believe in it and love it and maintain your right to speak as a man and a citizen at all times and in such places as such speech is proper and fitting.[2]

The personality of a really good and earnest man needs a wider field than that of any individual church for its play and power. The special message of any minister may be delivered perhaps to the average church inside of ten years; but not so to the larger community which surrounds that church. Often as a minister's power wanes in the church it increases in the community, and there he will find a large part of his satisfaction as a Christian minister. As he becomes more and more necessary as a citizen, he needs constantly to be on his guard against any action that would imperil the respect with which the community must regard him. The minister needs not to fear lest he make enemies, for if he is a true man he is bound to do that; but he does need to fear lest any action of his cause him to fall in the regard of the truest men among whom he dwells.

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[1] Biglow papers.

[2] See "Platform Aids" (Clerical Library).

3. The minister has a traditional and very valuable reputation to uphold. He belongs to an honored vocation. He is associated, in the minds of the people, with the sense of God with which he strives to impress them from Sunday to Sunday. His very office rightly claims a reverence which his character as a man should only enhance. Because he is a minister he is expected to show a loftier standard of life than other men, and this expectation he must not disappoint. How nobly the thousands of ministers rise to their opportunity can be estimated only by considering the sum of beneficence which their hortative and philanthropic work accomplishes.

In assuming the advocacy of any cause, great care should be taken that you be noted for balance, weight, and impartiality. Beware of fathering every new idea. The pulpit is a great conservative influence, and you do well to remember that to conserve that which is good is quite as excellent as to attack that which is evil.

We utter a special note of warning here that you be guarded in any confidence which you give to newspaper reporters. While as a class they are entitled to our regard, yet their instinct for news is such that it is well never to tell in their presence more than you are willing to have appear in print. Never angle for newspaper notices. At the same time recognize the tremendous power wielded by the press, and use this power so far as you can in obtaining a wider hearing than your own pulpit would afford for all questions which apply to a larger audience. Thomas Binney used to say that if the Apostle Paul were alive to-day he would edit a daily paper. Though doubtless you cannot do this as well as those who are professional journalists, yet you can assist in so doing by being on terms of friendship with the reporters and proprietors of the various papers. By all means use the power of the press for righteousness and truth. On his eightieth birthday Edward Everett Hale was spoken of as a "civic saint." Verily that is a title of which every minister might rightly be proud. Such respect as belongs to this veteran of righteousness may in due measure be yours also if you keep your balance, and if you estimate at its full value your unconscious as well as your conscious influence in the community to which you may minister. Be a man among men as well as a minister among his books, and everywhere because of your fairness and single-heartedness command the respect even of those who differ from you. Christianity is a great enterprise, and in it you as a chosen participant should ever be an active and aggressive force.

With these preliminary counsels we pass now to consider the duty of the minister as a citizen to the religious, the moral, the intellectual, the commercial, and the political life of the community.

I. The Religious Life of the Community without, as well as within, your own church rightly demands your co-operation.

1. Join, therefore, in any plan that seems practicable for promoting fellowship with other Christians. Welcome any suggestion that looks to the tightening of the ties that bind those who are fellow-workers in the one great cause together, such as union services at Thanksgiving time, or a New Year's union prayer-meeting. Such a coveted opportunity may sometimes be found in a preparation class for the study of the Sunday-school lesson, to which all interested are invited, and of which mention has been made in a previous chapter.[1]

2. When rightly conducted the ministers' meeting is most desirable, and to maintain there intimate relations with your ministerial brethren is well-nigh indispensable. Such a meeting will be found the most convenient base of operations when united religious action has to be taken in correcting abuses or in sending memorials concerning public matters to the city officials or the local political managers.

3. To preserve friendly relations with other churches is one of your first duties. Whatever they do to you, always act up to your half of the Golden Rule. Never encourage members of other churches

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[1] See p. 352, *seq.*

to attend your ministry or to join your fellowship. Not only manifest, but feel, a real reluctance to admit to your church any one of another flock. If they come to you because conscience leads them, you must, of course, heed their petition. But if they come, as is more frequently the case, because they like your preaching or covet your friendship, advise them to remain where they are.

At the same time watch the interests of your own church. Never be so widely interested in the things of the kingdom as to forget the particular ministry which has the first claim upon your time and service. In this connection we desire seriously to question whether much good comes from union revival services. This is the only exception which we would make to the rule of promoting fellowship with other churches. Experience has taught that unless each minister be as active as if all the responsibility rested upon him, such services are apt to produce unsatisfactory results. While church union is for many reasons to be prayed for, and we truly trust the time may come when one wide roof may cover all those who worship the one Master, yet in this human world of ours it is not so much church union as Christian union which is desirable. That there may be Christian union without church union the religious interests of many a community bear abundant evidence.

4. Influence, so far as you can do so, the agencies outside the church which are doing Christian work. These are dependent for support largely on the

money of church people, and are doing work which the churches ought to do. These facts should enlist your friendship, not awaken your enmity. So long as the church is not doing the work, thank God that others are, and endeavor to acquire in all such societies what business men would call a "controlling interest." Such societies as the Young Men's Christian Association, the Young Women's Christian Association, the Women's Christian Temperance Union, and the like, which seek to guard the young and to help the tempted, are doing a divinely appointed work. You should gladly hail every possible opportunity to strengthen their stakes, and to share their responsibilities as well as their blessings.

II. Next to the religious life of the community, its Moral Life, which is only another side of the same thing, will rightly claim your interest and sympathy. The minister should acquaint himself with the every-day life of the community, which, as a rule, he is apt to know too little about. His own life is largely in the study and in the actual cares of the pastorate; but it must be in a wider arena as well. "I might live in Schenectady," wrote Dr. Eliphalet Nott, "and discharge all my appropriate duties from year to year and never hear an oath nor see a man drunk. . . But I can put on my old great coat, and a slouched hat, and in five minutes place myself amid scenes of blasphemy and vice and misery, which I never could have believed to have existed if I had not seen them."[1] All sorts and conditions of men should be to the minister as open books. We should hardly dare apply the term to the average theological student, which Dr. Howard Crosby uses concerning this matter in his lectures, but we feel that he utters words of truth and soberness: "Now a preacher has conspicuously to deal with men. His daily work is with men, and with men of all sorts. . . It should be a second nature for him to adapt himself to every one in a fitting way. . . The ordinary minister comes out of the seminary an imbecile. He may be a good scholar, an able reasoner, a devoted servant of God; but his place is still in the seminary, not in the seething caldron of the world. He is utterly dazed by the great realities around him."[1]

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[1] "Memoir," p. 251.

The minister is bound to keep in touch with the life of the world about him, for these men and women of the world are God's children too, and however much appearances may sometimes seem to deny it, in every one will be found yearnings for infinite good. "They spend lonely hours in sick chambers. They watch by the bed of the dying. They mourn for their dead. The deeper sorrows, the deeper joys of the human life, do not vary much from age to age. . . The old story is translated into new languages, but the plot remains the same."[2] It is wonderful how alike all men are, and in this likeness you will find a way to their sympathy, and so may draw them out of darkness into light. Never be afraid of a man because the badness of his life seems to show an utter unconcern for spiritual matters. Somewhere in that man's nature you will discover the gateway through which your influence may pass unchallenged. Often the men who seem the least concerned are really those who ponder most on the mysteries of life and their own individual responsibility to God. Come therefore into touch with this "seething caldron of the world." It will not burn you if you be Christ's servant, but will only stimulate you, and reveal a wider and more blessed ministry than you had before dreamed of.

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[1] "The Christian Preacher," p. 50.

[2] Dale, "Nine Lectures on Preaching," pp. 183, 184.

To mold and lift up this life about you is part of your work as a Christian philanthropist. Christ did it before you, and those who have followed in his footsteps have ever done it also. The indignant protest of Tertullian stands for all time, when he says of the Christians: "We are not those who live naked and self-exiled in the world. We are one people with you. We do not shrink from your life. We are found in your forum, in your market-places, in your baths, in your shops, your bridges, your inns, your fairs; we served as soldiers with you and as sailors with you. We were merchants with you; we practised the same arts and contributed to the same public works."[1]

A working man from the East End of London was once asked why the working classes received the names of ministers and churches with such scant respect. He replied, "Because they are not up to sample." If there are Christian ministers who are not up to sample, be not one of them. Better far have men to say of you that you eat "with publicans and sinners," so long as your own conscience proclaims that you go about "doing good." Though it may seem that what you can do is but a drop in the bucket or a grain of sand on the seashore, yet see to that drop and that grain as you value your commission as a Christian minister.

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[1] Quoted by Boyd Carpenter, "Bampton Lectures," pp. 106, 107.

'Tis worth a thousand years of strife,
'Tis worth a wise man's best of life,
To lessen, be it but by one,
The countless evils 'neath the sun.

Take your part then, and may it be a large and valiant part, in the temperance movement, organizations for the better administration of charity, the social purity movement, the promotion of Sunday rest, the pure literature movement, the humane society, and all other similar organizations, which as levers are placed under the world of sin to lift it to the standard of Christ.

We are thankful to believe that the moral life of the community has no truer friend than the Christian minister. As Oliver Wendell Holmes once said: "The ministers are far more curious and interested outside of their own calling than either of the other professions. I like to talk with 'em. They are interesting men, full of good feeling, hard workers, always foremost in good deeds, and on the whole the most efficient civilizing class . . . that we have."

III. In the Intellectual Life of the community, no less than in its religious and moral life, the minister will find use for his time and talents. We must educate the minds of our congregations and of our community, as well as their hearts and souls. This intellectual life may be fostered by the minister in many ways.

You may make the young people's society of your church a means for mental improvement. Even the young people's social need not be frivolous in its character. See to it that on such occasions there is good music and that the recitations are carefully selected. Now and then have a talk by a specialist whose theme is of such importance as to demand attention and to command interest. Occasionally invite some one to give an account of his travels, or give an exhibition of pictures or photographs. These last, however, will need clear explanation and interesting description to make them palatable and profitable.

By all means have occasional lectures, in your chapel or Sunday-school room, by lecturers who have something to say and know how to say it. The day for popular lectures has not quite passed. Be able to give lectures yourself and do good work in this direction, although you probably may have to be content with a more select audience than a former generation furnished when the lecture platform was such a power. Accept invitations to address guilds and societies whose aim is mainly intellectual. Encourage the reading circles which you may find in existence in your community, and if there are none, be active in forming and guiding them. It is astonishing how little the best literature is read, and how often inferior books have a chief place even in Christian homes. Do all in your power to encourage more liberal and more thorough reading, and in this work of supplanting the worst and supplying the best, from an intellectual point of view you will be in the direct line of endeavor proper to a Christian minister. In this branch of your work you will find a stereopticon most useful, and a minister in these days is hardly equipped for his work unless he possesses such an instrument.

You may aid the intellectual life of your community also by taking an active interest in education. Visit the public schools. Be present at graduating exercises and other occasions, influence legitimately the character of the Board of Education, and when you are invited to address the public school teachers or scholars accept, for in so doing you are performing work no less Christian because it is done from a platform instead of a pulpit, in a schoolhouse instead of a church.

The intellectual life of the community may be further influenced by promoting the public library. If there is a library, do all that you can to make it better, and if there is not one, see what can be done to establish one. It is not difficult to arouse public interest in such a plan, or to obtain subscriptions which will make it a thing of brick and mortar as well as of plan and paper. Surely no one is a more appropriate advocate of such an institution than the minister of Him who spoke of the mind, as well as of the heart and the soul.

IV. The Commercial Life of the community needs also the influence of the minister. Often he will here find difficulties that seem insurmountable, and misunderstandings which threaten his position, yet he is not on this account in any way excused from giving due attention to the questions which this phase of life suggests.

The questions rising out of commercial relations, such as capital and labor, work and wage, trades-unions, arbitration, free trade and protection, ought to be considered by the minister. Interest in such matters does not lay him open to the charge of meddling in things beyond his province, for these questions touch the social and religious condition of the people. The words of Prof. Thorold Rogers are applicable here: " It may well be the case, and there is every reason to fear it is the case, that there is collected a population in our great towns which equals in amount the whole of those who lived in England and Wales six centuries ago, but whose condition is more destitute, whose homes are more squalid, whose means are more uncertain, whose prospects are more hopeless than those of the peasant serfs of the Middle Ages or the meanest drudges of the medieval cities."

Questions of this nature are questions for the community at large, and religion has to do with everything that concerns mankind. To champion the right, defend the weak, stand for principles rather than parties, will often cause the minister to range himself side by side with those who champion a cause for very different reasons than his own; but a man is not always known by the company he keeps. Though a minister at times may find himself shoulder to shoulder with the Socialists, for example, the ground on which he stands will be specifically different from theirs. He is the follower of Him who said, " Come unto me all ye that labor and are heavy laden, and I will give you rest." As his follower he will often then be led to company with those whose end may be the same as his, but whose motives are vastly different.

The crying evil of our day, and we add of our country, seems to be eagerness for wealth and indifference about the means by which it is acquired. An ethical revival is certainly needed among us; nay, its beginnings are already here. The minister who is truest to the revelation as it is in Christ will be most earnest in preaching ethics which is vitally related to that revelation. There is no such thing as an unethical gospel. The advertisements which appear in our daily press, and unfortunately even in some of our religious papers as well, which offer large returns for small investments, and make their appeal to persons of moderate income, whose business experience is apt to be limited, are but an outward and visible sign of that of which we speak. Warn the inexperienced against all such enterprises, for nothing that has genuine worth behind it has to advertise extensively for capital. It is generally safe to say that any business proposition offering over six per cent. deserves suspicion and will not bear close inspection. These newspaper philanthropists who make public their eagerness to gain riches for others are a distinct menace to society, and neither the church nor her ministers should protect them in any way. They should be opposed as was the slaveholder of a day that is passed, or the rumseller of every day.

We offer three counsels here which may guard the minister against making mistakes as he seeks to bear his part in bringing order out of chaos in commercial life.

First, make an intelligent study of these subjects. Know of what you speak. The literature is important and increasing. Any good public library will give you access to the books you want. We mention, among others:

Carroll D. Wright, "Political Economy and the Labor Question." (A. Williams, 1882.)

Fawcett, "Manual of Political Economy."

Thorold Rogers, "Six Centuries of Work and Wages."

Jevons, "The State in Relation to Labor." (English Citizen Series, Macmillan, 1882.)

W. G. Sumner, "What Social Classes Owe to Each Other." (Harper, 1884.)

Washington Gladden, "Working People and Their Employers." (Funk & Wagnalls, 1885.)

R. T. Ely, "French and German Socialism." (Harper, 1883.)

Henry George, "Progress and Poverty."

List of Books on Social Questions[1]

Adams and Sumner, "Labor Problems."

Alden, "The Unemployed."

Barker, "Saloon Problem and Social Reform."

Bemis, "Municipal Monopolies."

Brooks, "Social Unrest."

Charity Organization Society of New York, "Handbook on the Prevention of Tuberculosis."

Clark, "Leavening the Nation."

Coman, "Industrial History of the United States."

Committee of Fifteen, "Social Evil, with Special Reference to New York City."

DeForest and Veiller, "Tenement House Problem." Two volumes.

George, Henry, Jr., "Menace of Privilege."

Ghent, "Our Benevolent Feudalism."

Gilman, "Methods of Industrial Peace."

Henderson, "Modern Methods of Charity."

Henderson, "Social Spirit in America."

Hunter, "Poverty."

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[1] I am indebted to the library department of the American Institute of Social Service, of New York City, for the following list of books and magazines, which complete and bring up to date the list given by my father. H. P.

Jenks, "Trust Problem."
Kellor, "Out of Work."
Kelley, "Some Ethical Gains Through Legislation."
"Labor and Capital," edited by John P. Peters.
Lee, "Constructive and Preventive Philanthropy."
Mead, "Modern Methods in Church Work."
Meakin, "Model Factories and Villages."
Mitchell, "Organized Labor."
Peabody, "Jesus Christ and the Social Question."
Spargo, "Bitter Cry of the Children."
Steffens, "Shame of the Cities."
Stetzle, "Working Men and Social Problems."
Strong, "Next Great Awakening."
Strong, "Our Country."
Strong, "Religious Movements for Social Betterment."
Strong, "Social Progress," a statistical year-book.
Strong, "The Times and Young Men."
Strong, "The Twentieth Century City."
Tolman, "Industrial Betterment."

MAGAZINES

"Arena."
"Charities."
"Independent."
"Outlook."
"World of To-day."

Secondly, be careful to maintain an impartial attitude yourself. The minister is not to be judge and ruler, nor is he to take sides violently. He is to be so far as possible the medium of intercommunication. In this respect his position is unique. He belongs to neither class exclusively, and this position properly maintained gives him a peculiar influence over the whole community.

Thirdly, deal with questions of the hour in the light of Christ's teaching. The minister will find the Bible rich in sociological as well as in theological instruction. There he will read not only of the fatherhood of God, but also of the brotherhood of man, and will learn that the denial of this brotherhood is equally infidel with disbelief in that fatherhood. The materialism which threatens us to-day, and which so chokes the best before it rises to the surface, is the materialism that considers man of less worth than railroads and factories and shops, and which forgets that men were not made for these things so much as these things were made for men. While it is the minister's duty to be impartial, and never to set himself up as a judge, it is no less his duty to be outspoken in proclaiming the teachings of Christ and in upholding the high standard which brought him to his cross.

We add here a note which this whole subject suggests, that the minister keep himself clear from commercial pursuits. He should never go into trade, nor be a director, secretary, chairman, or prominent stockholder, in any speculation. He must avoid these things, not because they are wrong, but because if he is too closely associated with them he will inevitably impair his influence. Rowland Hill, in addressing a number of candidates for the ministry, once referred to this matter, which with him was a favorite theme, and by way of illustration told the following story: A barber, having amassed a competence, retired to his native place, where he became a preacher in a small chapel. Another person from the same village, being similarly fortunate, settled there also and attended the ministry of the barber. Wanting a new wig, he said to his minister, "You might as well make it for me," and to this the minister assented. In due time the wig was sent home, badly made and charged at nearly double the usual price! The good man said nothing, but ever after when anything particularly profitable escaped the lips of the preacher, he observed to himself, "Excellent—but oh, the wig." We add without further comment Rowland Hill's closing words in this address: "Now, my dear young brethren, wherever you are placed, remember the wig."

The minister, like other men, can only do one thing and do it well. However great the temptation, however exceptional the opportunity, he must refrain from gathering the wealth he sees other men acquiring about him, and must himself preach the unsearchable riches of Christ, even though he die a poor man in the estimate of the world. The counsel of Henry Ward Beecher needs to be constantly remembered by the Christian minister: "Stick to your legitimate business. Do not go into outside operations. Few men have brains enough for more than one business. To dabble in stocks, to put a few thousand dollars into a mine, and a few more into a manufactory, and a few more into an invention, is enough to ruin any man." Let the minister, then, "stick to his last," and with the best vocation in the world to engage his time and talents, let him find there occupation for all his life and a compensation incomparable to all others.

V. Having considered the minister's interest in the religious, moral, intellectual, and commercial life of the community, we conclude with the part he should bear in its Political Life.

Opinion has always been divided as to the duty of the minister in political matters. Some have held with Luther that he should have nothing to do with politics. So Edmund Burke said that "politics and the pulpit are terms that have little agreement." Only a decade ago Kaiser William, offended at the conduct of the former court chaplain, Doctor Stoecker, declared, "The clergy must not meddle with politics, because it is no concern of theirs." But surely those who make such assertions forget the part the Hebrew prophets played in the political economies of the Old Testament, and the arraignment by John the Baptist of the evils of his time in high places. Others have held with Zwingli, Knox, and Calvin, that a minister should be a good citizen as well as a good pastor, and with this view Scripture and experience concur. If "politics is applied religion,"[1] then here is a subject in which the minister must be vitally interested. Doctor Dale points out that the great defect of the religious movement of the last century was its lack of a broad application of the principles of the evangelical revival to the conduct of public life, and his own preaching illustrated his belief that Christianity and citizenship should stand related as cause and effect.

We fail to understand how any one can undervalue the necessity for men of religion concerning themselves actively in those things which belong to municipal and social life. Doctor Dale's words to ministerial students will bear repeating again and again: "For men to claim the right to neglect their duties to the State on the ground of their piety, while they insist on the State protecting their homes, protecting their property, and protecting from disturbance even their religious meetings in which this exquisitely delicate and valetudinarian spirituality is developed, is gross unrighteousness."[2]

With these words of a valiant champion of Protestantism we couple those of one of Rome's most noted priests, and in the agreement of these two men, whose sympathies in many other respects were so widely divergent, we have a forceful defense for the minister's interest in politics: "Nor can it be affirmed," says Cardinal Gibbons, "that the temperate and seasonable discussion of these problem or at least of those phases of them that present a moral or religious aspect, involves any departure from evangelical and apostolic precedent. There is hardly a subject of public interest that has not been alluded to, if not discussed, by Christ or his apostles."[1]

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[1] Dr. John Clifford.

[2] "Nine Lectures on Preaching," pp. 256-258.

In our own country the beneficent influence of the ministers of religion previous to and during the War of Independence can never be truly estimated or too warmly praised. And American history in this respect is only one leaf in the great volume of the world's history, on every page of which we read of freedom, of justice, and of victory that came through the efforts of ministers who dared enforce the true relation of the gospel to municipal and national life.

> We forget, for instance, that Savonarola, besides reviving a pure gospel, was a great preacher of civic righteousness; he became so by his lectures upon Amos and other prophetical books. . . It is enough for us to remember . . . the earlier Puritans like Henry Smith, with his "Scripture for Magistrates"; . . the later Puritans like Goodwin, whose sermons to the House of Commons and on public occasions, were nearly always upon Old Testament texts; and the revival of this kind of preaching adapted to modern life by Kingsley and Maurice.[2]

Between the two positions indicated above, into which opinion has ever divided itself regarding the minister's relation to the political life of the community, the minister may well hesitate, for strong arguments can be adduced for both. What we believe to be the true position may be thus stated: "The Christian minister should never surrender his rights as a man, and to say that he should is to pass the severest censure on Christianity. The rights and privileges to which he is born are never renounced by any form of ordination through which he assumes the office of a minister of Christ.[1] The Christian by his very profession positively brings himself under increased obligation. These obligations are emphatically binding on the ministry which in this, as in all other respects, must be "an ensample to the flock." If we understand politics to mean deliberations and transactions for the public good, the question may well be asked why the minister is not to interfere with them, and where in the Scriptures such prohibition is found?

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[1] "North American Review," May, 1895, p. 523.

[2] George Adam Smith, "The Preaching of the Old Testament to the Age," pp. 19, 20.

> If by standing aloof from politics a man sells his patriotism to his piety, he thereby becomes less pious; he eliminates the domain of patriotism from the kingdom of piety. The church is not a shelter for cowards; it is a camp for soldiers, in which consecrated men may train themselves for the holy war. It is to fill family life with model parents and children, masters and servants; commercial life with righteous buyers and sellers; the State with holy citizens; and the legislature with God-fearing rulers. Unfaithfulness to either is unfaithfulness to Christ.[2]

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[1] W. R. W. Stevenson, "Life and Letters of Walter F. Hook," Vol. I., p. 418.

[2] The Rev. Henry Allen.

Between politics and religion there can be no divorce if we believe that the kingdoms of the world belong to God and to his Christ. While we must refrain from party politics in the pulpit, in political life in its noblest and broadest aspect, we should never cease to feel the keenest interest and to exercise the greatest possible influence.

On the whole subject of the minister and politics we offer the following counsels:

First, interest yourself in the pulpit with principles rather than with their application to particular cases. "The minister's duty is not to introduce politics in the common sense of the word, meaning thereby the views of some particular party. The pulpit is not to be degraded into the engine of a faction. Far, far above such questions it ought to preserve the dignity of a voice which speaks for eternity and not for time. If possible, not one word should drop by which a minister's political leanings can be discovered. Yet there must be broad principles of right and wrong in such a transaction as in any other."[1]

Secondly, be active in public rather than in party politics. Certain subjects belong to all citizens and must not be made exclusively party questions. Such issues as those relating to the Mormons, the Indians, the Chinese, civil service reform, temperance legislation, divorce laws, education acts, are questions of patriotism first and of party afterwards. As our greatest poets have sung their love of country as if it were a religion so to love, so must our ministers preach those themes which speak no less eloquently of devotion to our country's welfare as part and parcel of our faith.

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[1] "Life and Letters of F. W. Robertson," edited by Stopford A. Brooke, D. D., Vol. II., p. 109.

Thirdly, concern yourself chiefly with the religious aspect of national and municipal questions. Crime, for example, is a wrong to the community, to the offender, and to the offended; but it is preeminently a sin against God. "National crime is a thing that God will reckon with."[1] The cry of Joseph must often be upon the lips of the Christian preacher as he refers to all questions relating to municipal and national life: "How can I do this great wickedness, and sin against God?"[2]

Fourthly, do not trust too much to political action in promoting reforms. The first duty is to exercise personal influence and to do personal work. To petition Congress and the like is often to evade this first duty. It is to be noted that the best reforms have been carried forward by private individuals, and that great causes are probably weakened rather than strengthened by incorporating themselves into political organization.

Fifthly, we counsel that you be jealous of your reputation as a minister of Christ. Partisan politics have often given a minister a bad reputation. Ask yourself, therefore, "Is it wise for me to take an active part in this or that movement?" Remember we "are separated unto the gospel of God."

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[1] Oliver Cromwell. [2] Gen. 39 : 9.

And this last counsel holds good not only in the interest which the minister takes in the political life of the community, but in such interest and action as from time to time he will find himself called upon to take and perform in the commercial, intellectual, moral, and religious life of the community as well. By all means be interested in these things, and by all means strike valiant blows for the community of which you are a part as well as for the church of which you are minister. Above all else, " give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."[1]

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[1] 2 Peter 1 : 10, 11.

IS THE MINISTRY WORTH WHILE?

SUMMARY

INTRODUCTION. The ministry of to-day one of increasing difficulty.

I. THE AUTHORITY OF THE MINISTER'S COMMISSION.
  1. The authority from without.
  2. The authority from experience.
  3. The union of the two the sure foundation.

II. THE DIFFICULTY OF THE MINISTER'S EMPLOYMENT.
  1. The limitations under which work must be done.
  2. The requirements for ministerial success.
  3. The law of the survival of the fittest.

III. THE CHARACTER OF THE MINISTER'S COMPENSATION.
  1. The consciousness of doing a thing worth while.
  2. The certainty of receiving an abundant recompense.

CONCLUSION. Optimism the spirit of Christianity.

XXIII[1]

IS THE MINISTRY WORTH WHILE?

In these last years the well-nigh universal testimony of ministers of all denominations seems to be that their work is one of ever-increasing difficulty. In the light of such testimony we may well turn in this closing chapter to the consideration of the question, Is the ministry worth while? In the answer which we propose to give to this query we trust some counsels will be found of value to our brethren in the ministry. In view of the discouragements which at times beset his pathway this question is often suggested to the mind of the minister, if not consciously uttered. Is the ministry worth while? All depends on the point of view. It certainly is not worth while to the man who is after money, or who seeks a sinecure. But is it worth while to the man who wishes so to spend his years that his fellows shall bless him for having lived? Can such a man choose the ministry to-day with the assurance that the conditions under which he must do his work are not like

> the little rift within the lute,
> That by and by will make the music mute?

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[1] I alone am responsible for this chapter. I believe, however, that its statements are in entire accord with my father's view of present conditions. H. P.

Not doubtfully, but triumphantly, we shall answer this question as we consider the authority of the minister's commission, the difficulty of the minister's employment, and the character of the minister's compensation.

I. No minister can do his Work without Authority behind him. He may claim the authority of a church or the authority of a book, but with all reverence we say it, these alone are insufficient. The minister must claim the authority of an experience—the authority of the things "we have seen and heard." Such authority sounds its note in radical and conservative alike, in liberal as well as in orthodox. "Whether it has been Savonarola or Bossuet or Massillon or Luther or Wesley or Spurgeon or Beecher or Moody or Brooks, they have been men who have had the power to evoke spiritual visions and spiritual motives in other men, and this has been the secret of their authority."[1]

We hear much of "The Making of a Minister," but ministers are unmade as well as made. Most men go into the ministry from the purest motives. But these motives are in danger of becoming spotted by the world. It is all too easy in this commercial age to lose our first impulse, to weaken the force of our appeal, and to lose sight of the heavenly vision to which we must be obedient.

It must ever be in this union of external authority with that which is within that the minister will find the foundation on which to stand. There is really no contradiction or antagonism between the two. The outside is possible only because the inside exists, and the interior owes its permanence to the exterior. It is because something is without a man that something is also within him. Ordination is but the outward recognition of an inward gift, a gift because of which the minister cries, "Woe is me if I preach not the gospel!" This is the authority of the minister's commission.

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[1] Dr. Lyman Abbott.

II. But again the ministry is worth while when we face the Difficulties of the Minister's Employment. Nothing can be worth while that does not present difficulties; they are the spice of life. To a true man the ministry is fascinating, among other reasons, for the very obstacles with which the minister of to-day must contend.

1. The minister must recognize the limitations under which his work is to be done. A restless, nervous spirit characterizes many of our ministers, and our churches as well. We fear there is much truth in the opinion of one of our leading clergymen, that he nearly always finds one of two conditions to exist—either the minister desires to leave his parish or the parish is desirous to change its minister. The same condition is acknowledged in the following sentences in a letter from one of our college presidents: "It is sad indeed to see how many strong men chafe under the limitations of the pastorate to-day. Many of my students are hesitating to enter the ministry for this reason." Lim-

itations exist and have always existed in the work of the ministry, as in all other work. They are ever with us and must be recognized, and the wise man learns that even muscular Christianity cannot widen at will these boundaries of his time. As experience replaces enthusiasm, by faithful tillage of the field as he finds it, he reaps his harvest and becomes content. Oliver Wendell Holmes remarks about clergymen: "The trouble is that so many of 'em work in harness, and it is pretty sure to chafe somewhere." Or in the words of the Spanish curate of Beaumont and Fletcher:

> To have a thin stipend, and an everlasting parish,
> Lord, what a torment 'tis!

Is the blame for this chafing to be found in the minister himself? It may be that the preparation for the ministry of even a few years ago is hardly adequate to meet the conditions of to-day. If this be true, then we see signs of hope in the more thorough modern training in our theological seminaries.

Is the fault in the churches? Some of these may be drowsy or dropsical, but on the whole we believe them to be vastly better than the church at Corinth. But who could stand against that criterion of excellence so common in our churches, that asks as the all-important question concerning a prospective minister, Is he liked? rather than, Is he true? There is no worthy character in all the Bible that could answer to such a test. Were the prophets liked? Was David liked, or John, or Paul? Was even Christ liked? His words need to be sounded loud, "Woe unto you when all men shall speak well of you." These were the words spoken by the Master to the first twelve men whom he called to be his ministers.

Is the fault to which we have referred in "the spirit of the day"? If so, there in the air let us leave it suspended like the coffin of Mohammed between heaven and earth.

When we turn to some of the qualities whose possession is needful to meet the requirements of the modern ministry, we note that the man who chooses the vocation of a minister for his life-work must be a prophet, a priest, and a politician.

He must be a prophet, striking straight from the shoulder and straight from the heart as well. The one is a misfortune without the other. Many there are who declare that it is impossible for the minister of to-day to speak freely the truth that possesses him unless he has a private income. We do not believe it. Even Paul was forced at times to feed his congregation with milk and not with meat, and we must show the same tact and judgment.

The minister must be a priest. We use that word in no narrow sense, and mean one who stands as an interpreter of God to man, and this not so often in the pulpit as in his pastoral intercourse with his people. As Henry Ward Beecher has said, "The grip of the pastor is harder to break than that of the preacher."

Furthermore, the minister must be a politician, or he will never be able for long to stand against "the contradiction of sinners." The word politician is a good one, and not to be associated with those practices which in our day have polluted it. The minister will by no means always find his voyage plain sailing, and on his skill to shape his course will depend not only his own safety, but the success of the cause he has at heart. He must know the history of his own times, and be able to be politic without being unprincipled; he must likewise be adaptable and tactful, preaching sometimes his evening sermons in the morning, for that is where sinners also are found, and keeping friends with his sexton, beside whom the deacons often pale into insignificance.

If the minister is these three things he will in his small way, like the disciples of old, "turn the world upside down," which is only another way of saying that he will help to turn it right side up.

As the minister lives his life he will discover that while he is under grace, he is under law as well—the law of the survival of the fittest. Unconsciously in the first twenty years of his ministry he is bound to prove himself one of the three hundred who lap or one of the crowd that turn back because they have not in them the stuff of which real soldiers are made.[1]

How many men get side-tracked and leave the ministry for business or some profession? This subject has been carefully investigated. In two of our leading seminaries, it has been found that about thirty per cent. of their students leave the ministry within the first twenty years. We do not believe, however, that this showing is worse than would be disclosed by a similar investigation in the realms of medicine or law. But let us remember that the ministry is a vocation and not a profession, and the minister who leaves the ministry for any other pursuit, even though that pursuit may be somewhat related to the ministry, feels like one who joins an orchestra to play the first violin and finds himself engaged in tinkling the triangle.

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[1] Judg. 7 : 5-7.

Again, how many men in the ministry in the course of time become shelved and find it impossible to do their work after they have reached an age when they are really best able to do it? Alas for the minister who with the support of a wife and children upon him, reaches the "dead-line." It is easier then for a ministerial Dick Whittington to hear the bells of promise and prophecy if he stand listening with only a stick and bundle on his shoulder. But is there any need for this dead-line to be reached? Many men reach it because they are worn out with the exactions of modern parish work, some from sheer misfortune, and some from too much conscience. At the same time many a man makes his own dead-line. As the sermons and other material accumulate there is a constantly increasing temptation to cease from original work. The "barrel" is a convenience that may become a calamity.

Many a minister has gone over his Niagara in a "barrel." As Doctor Behrends once said:

> The dead-line in the ministry, as in any other calling, is the line of laziness. The lawyer cannot use last year's briefs; the physician cannot depend on last year's diagnosis; the merchant cannot assume that a customer of ten years' standing will not be enticed elsewhere. And the preacher must be a live, wide-awake, growing man. Let him dye his brains, not his hair. Let his thoughts be fresh and his speech be glowing. Sermons, it has been well said, are like bread, which is delicious when it is fresh, but which, when a month old, is hard to cut, hard to eat, and hardest of all to digest.

Short pastorates too are a feature of our day in which we read a menace not so much to our ministers as to our churches. It is scarcely worth while for a minister to lay his carpets and hang his pictures and learn the names of the streets of a new city for two or three years' work. Even in New England the time-test is no longer a true measure of a man's worth, and the days of the life pastorates are largely gone, when in the words of an old rhyme about one of her ministers—

Young to the pulpit he did get,
And seventy-two years in't did sweat.

There seems to be an increasing tendency among our ministers to seek for changes in their fields of labor, very often because the chafing of the harness to which Holmes referred has made raw spots which are exceedingly painful. But a change is apt to alleviate matters only for a time, and often the chafing becomes more severe in the new field of labor than in the old. To change is to lose much and often to gain little. Character and influence require time to make themselves felt and cannot be transplanted. The secret of a long pastorate is on the one hand a patient people, and on the other a minister who works hard and does his best. And it is the long run that shows the mettle of both people and pastor. We are convinced that the most useful men are those who stay longest in one church.

Yet much can be said for the shorter pastorate. The power to stick is not always an advantage, either to the church or to the minister. Sometimes it is the man with most conscience who finds himself without a charge, and our churches will often find the most worthy men tramping wearily the track that leads from their last parish to they know not where. To change is not to escape difficulties; but such a change does sometimes allow a minister to catch his breath, and to utilize experience impossible to apply in the parish in which it is gained. But how to change is often the problem! It is not always possible for the minister to say truthfully that the health of his wife makes advisable a change to another field of labor, and if he be blessed with a thoroughly healthy wife, his case may indeed be desperate.

In some respects several changes in a minister's life, after a residence of some years, may prove of great advantage; but a step of such importance, in which many interests besides his own may be involved, needs to be weighed carefully and taken only when the call of God sounds unmistakably in his ears. In regard to this matter we recommend above all else deliberation. In most cases the minister should wait a year or so before he decides to change his sphere of labor. Let him examine himself, and if the cause for removal is really there, let him remove it rather than himself. If the cause be within the church, he had better hold on then too, for squalls do not last forever, and often are followed by a period of fair weather, in which grand gains may be made. If, however, it is best for the minister to move, he should be perfectly frank concerning the matter, and let the church of which he is minister know, through its officers, that he is taking such a step. It is a very difficult thing for a conscientious man to know when the precise time has come when he should sever his relations with his people. We should not be in too much of a hurry to think that the time has arrived. Doctor Neal, of Boston, was once asked why he stayed so long, and he answered that when he wanted to leave his people were not willing for him to go, and when his people wanted him to leave he was not willing to go. The story is told of the same good brother that a committee was once appointed by his office-bearers to wait on him and to suggest that he resign. He heard them patiently and promised to return them an answer.

Months passed without his doing so. At length the two gentlemen appointed met him on the street and asked him if he would not reply to their suggestion. "Brethren," said Doctor Neal, "I have given the matter very careful consideration, and I have decided to stay on. I believe 'tis better to

> bear those ills we have
> Than fly to others that we know not of."

The life of the ministry is not a paradise, and the Master does not mean that it shall be. No need to run when a storm threatens; it is far better to stand bravely and endure patiently. Times of difficulty as we look back at them by no means seem the least profitable of the years of work. But the minister should be perfectly willing to see when the time comes to leave his church. Then let him quietly watch for another field which the Lord somewhere has for him, and which he opens when the time comes for him to enter. The Lord does make provision for his ministers, whatever examples to the contrary sometimes seem to occur.

While it is quite right that a minister should preach before a church which may be considering his name, yet he should never enter into a race with other ministers for some vacant church. This system of obtaining a new pastor makes confusion worse confounded, degrades the self-respect of the minister, and demoralizes the harmony of our churches.

We have spoken frankly concerning some of the difficulties of the modern pastorate. The preaching of the simple gospel has never been for true men an easy task; but in spite of all difficulties, even because of them, it is well worth the while. It is a poor servant who is not willing to suffer as his master, and a poor soldier who complains because the bullet that hits him is hard.

III. We pass now to consider how well worth while the ministry is because of the Character of the Minister's Compensation.

1. There is always the consciousness of trying to do a thing which is in itself worthy of our best effort. Though the career of the minister is a series of disillusions, still the new is often better than the old, and to " put away childish things " may make possible the possession of a thought, an outlook, and a spirit that is far better. The supreme work of the minister of Christ is to give life, to impart power, to create an atmosphere in which faith can see, and hope can shine, and love can deepen. This will require all a man has of the spirit of heroism. It means to him as to his Master before him sacrifice and disappointment and misunderstanding. But what a gracious work it is, and how full is the ministry of joy! How close does God come to us as he uses our poor powers, as Christ took the fragments of bread and the few fishes and fed a multitude. " If there be one thing on earth which is truly admirable," said Doctor Arnold, " it is to see God's wisdom blessing an inferiority of natural powers when they have been honestly, truly, and

zealously cultivated." Then let us never complain. Above all, never whine. We may see others preferred before us, we may suffer injustice at the hands of false brethren as well as wounds from the enemies who are without, but as we answer authority with obedience we find ourselves more and more in possession of that joy which no man taketh from us. To preach unpopular truth, to give not what the world wants, but what the world needs, to speak out at times when with Paul our spirit is "stirred" within us as we see Athens "wholly given to idolatry," will not always be an agreeable thing to do. Nevertheless when this note of heroism is struck and repeated again and again then men will come to church, and the church as well as Christ will be honored, and young men will flock to the ministry as the choicest sphere in which to do their life's work. It is this note of heroism for which the world waits and which it is the mission of the ministers of Christ to sound. If they do not sound it, others to our shame and confusion will. For history shows that God means that note to be heard.

2. But besides the consciousness of doing well with his life the minister has the certainty of receiving in due time a recompense worthy of his hire. If he survives the dangers and tribulations of a series of pastorates he has the prospect of passing a calm old age in some "ministers' home"!

Perhaps it may be this very prospect that has something to do with the fact published recently, in an article by a professor in one of our foremost seminaries, that the sons of ministers are not to-day entering the ministry to the same extent as formerly. All the ministers of one of our leading denominations in New England have furnished that denomination's principal seminary there only two sons in three years.

But not in these things lie the minister's compensation, nor on their account need he fear the future. In the nobility of purpose and character that will "esteem the reproach of Christ greater riches than the treasure in Egypt" must ever lie the minister's chief recompense. As Whittier has written of such a one:

> Unnoted as the setting of the star
> He passed, and sect and party scarcely knew
> When from their midst a sage and seer withdrew
> To fitter audience, where the great dead are,
> To God's republic of the heart and mind,
> Leaving no purer soul behind.

Do we get the reward we went into the ministry for? That after all is the great question. Hearken for the answer which every true minister gives, not in certain moods and humors, but when the perspective is clearest, when the eye is most single, when first things are first. Is the ministry worth while? What say we when we hear some man confess his sin, and behold his heart become mellow as that of a child, and his face shining with a light he knows not of? What say we when, after days of prayer and labor, joy is brought into some home where estrangement threatened to choke the seeds of love? What say we when the consciousness of lifting a congregation of our fellows through the wondrous ministry of speech nearer to God and duty is upon us? What say we as our hands smooth some dying pillow, and a soul fearing death goes forth at last in trust and peace to take the first steps in that city whose walls are of jasper and whose streets are pure gold? Is the ministry worth while? To the man who knows what ministry is it seems almost sacrilege to ask a question that needs no answer.

Times are changing, the pendulum is swinging, the tide is turning. In this restless age of ours, which is all movement, it is hard for men, whether in or out of the ministry, to keep their balance. As with lengthening life and widening experience a minister lets much go, but retains a clear conviction of his message, a firm belief in his mission, a true fellowship with his Master, there is a glow in his heart that forges it into true steel:

> Just to scorn the consequence,
> And just to do the thing.

The words are still with us that were spoken in the classroom years ago by him from whose notes this book has been written: "In unimportant or merely personal matters always give way to your advisers in the church; but in all matters where principle is involved, stand fast by all that took you into the ministry." Many of the students who sat in that classroom have tried in the years that are past to do just that thing. Will not such a policy split a church? Some of our churches, in fact some of us ministers, may need splitting along just those lines! Will such a policy split a church? No; it will only make the chips fly—be it remembered, however, that sometimes the chip that flies the farthest will be the minister himself. The minister should never be afraid of making enemies; it is impossible for any true minister long to be without them. "Every real thought on every real subject knocks the wind out of somebody or other. As soon as his breath comes back he very probably begins to expend it in hard words."[1] But let our enemies ever be those who are made because we stand where Christ has put us for truth and faith and love. Then our very enemies will be a sign of hope that real benefits are being conferred, that real principles are being upheld.

If like Christ we "go about doing good," we shall find ourselves often cheered by our visits to our people, and as we come into close knowledge of their trials we shall often go away ashamed of our own discontent. It is a religious duty to cultivate a hopeful spirit. The minister of to-day needs to take large doses of Sydney Smith's prescription: "Take short views, hope for the best, and trust in God." Of all spirits that of cheerfulness and hopefulness is most valuable to the minister. A friend writes of Doctor Raleigh, of London: "The hopeful and encouraging strain of his preaching contributed largely to his success. This, while it never impaired his fidelity in declaring the whole counsel of God, and apart from the literary beauties of his style, gave him a hold on his hearers such as few preachers have ever acquired."[1] No matter where our work lies, or who our parishioners are, as we labor with them in the best of all causes we shall learn to love as well as respect them. Pessimism has no place in a minister's life. A pessimist is one with a selected yesterday, a soiled to-day, and a sacrificed to-morrow. Pessimism has nothing to do with Christianity, and will be far from the minister's soul as he considers the authority of his commission, the difficulty of his employment, and the character of his compensation.

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[1] Oliver Wendell Holmes.

"And the hand of the Lord was upon me," cried Ezekiel. "And he said . . . Arise, go forth into the plain and I will there talk with thee. . . And I fell on my face. . . Then the Spirit entered into me and set me upon my feet and spake with me."[2] With God's hand to place us on our feet and with God's voice to ring in our ears, then, but only then, is the ministry worth while. In that spirit by God's good grace let us do our work in the glorious vocation of the Christian ministry until we hear that final plaudit, "Well done!"

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[1] "Memoir," p. 213. [2] Ezek. 3 : 22-24.

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